Evangelical Christendom.

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MONTHLY NOTES.

It is with sincere regret that we announce the unexpected and somewhat sudden death of the Rev. Henry E. Brooke, who had for several years been the writer of the "Monthly Notes" appearing in these columns. In this capacity he rendered valuable service, not only to this journal, but also to the Evangelical Alliance and the cause of Christian union generally. Mr. Brooke was widely known and greatly esteemed as a preacher, and as a speaker on the platform of the Alliance and at the Mildmay and other Conferences. His scholarship, soundness in the faith, and ripeness of judgment, endeared him to a wide circle of friends. For the past two or three years, however, he had been failing in health, and had, therefore, lived more in retirement than formerly. It was only within a day or two of his death that there was any cause for anxiety regarding his illness. He had commenced writing for the present issue, and two of the notes below are from his pen. Just a week before his death he found it necessary to intimate that he would be unable to write more, at present! Mr. Brooke, like his father (the late Right Hon. William Brooke), and his brother, Colonel Wilmot Brooke (still living), was a very hearty member of the Evangelical Alliance, with whose principles and work he was in the most cordial sympathy. As a member of the Council of the Alliance, and a regular attendant at its meetings, so long as health permitted, he was enabled to follow closely its various operations; and in him the Executive of the Alliance had a faithful and wise counsellor, whose removal will be severely felt.

Nor is this the only loss sustained by the Evangelical Alliance during the past month. In another part of our present issue reference is made to the removal by death of Lord Plunket (the Archbishop of Dublin) and General Sir George Malcolm, G.C.B., both of whom were warmly attached to the Alliance, and had rendered it valuable service from time to time. Realising the greatness of these losses, we may well lift up our hearts in praise to God for what His servants have been permitted to accomplish, and in earnest prayer that He may be pleased to raise up many others to take the places of the departed ones.

We would call the attention of members and friends of the Evangelical Alliance, and especially those resident in London and its neighbourhood, to the announcement made in another part of our present issue regarding the forthcoming May Meeting of the Alliance. This gathering, which partakes of a social character, is always felt to be an interesting occasion; and this year it will be held again at Regent's Park College, where for a great number of years the Conversazione has taken place. In addition to a brief report of the work of the Alliance during the past year, addresses will be given by several brethren from other lands. Admission will be by cards of invitation only, and these may be had on application to the Secretary of the Alliance.

It is during this month that the various religious and philanthropic societies of Great Britain celebrate most of their anniversaries. The "May Meetings" are annual occasions for the gathering of the forces of the Christ-King. They afford opportunities for reviewing the methods and labours of the past. They are also, in measure, the recruiting ground of those who will, in coming years, fill the vacant places of the veterans in the ranks as they pass up to the service of the Divine Captain of our Salvation, in the kingdom not made with hands, eternal in the heavens. For the surest spiritual profit of these manifold agencies for the recovery of mankind, it is above all things necessary that the grand opportunities thus presented for the renewal of consecrated lives in the highest service, should not be entered upon in a perfunctory manner. No more fitting preparation for these public functions of the spiritual Church of Jesus Christ can be found than that of sincere, earnest, secret prayer. The blessing that we desire should rest upon these manifold Church organisations can be obtained in no other way. May the "spirit of power and love and of a sound mind" dwell with presidents, speakers, and preachers, wherever the assemblies may be convened! May living words be spoken by living men to receptive hearers and workers! May the ripe fruit be gathered in due time, even if it be "after many days"!

The two Archbishops, of Canterbury and York, have replied to the Pope's condemnation of Anglican Orders in a learned and argumentative document in the form of a letter just published. It is only to be regretted that they have made concessions as to Church of England doctrine which few Evangelicals will admit, and, in a laudable desire to be courteous, have used language of the most fraternal kind to the Pope of which few Protestants will approve. *The Record* sums up in a few pointed words the present position of the controversy: "The position of Rome upon the whole question seems to be this: First, it forms a theory as to the Lord's Supper—a theory grossly materialistic and wholly without warrant in Holy Scripture; then it alleges that Orders rest upon men being ordained to consecrate in conformity with this theory. Then, as the English Church repudiates its theory as groundless and even impious, Rome pronounces her Orders void. Very good: but first it must prove the soundness of the initial theory, and that it can never do. Possibly, as many of our correspondents seem to feel, this might have been stated more clearly by the Archbishops, and with a less profuse demonstration of regard for the person of the Pope."

Is not the personal testimony of the Apostle Paul before Agrippa, alluded to in Acts xxvi. 1, full of significance for our own time? May we not say that one want of the present decade is a clear, personal witness-bearing to the truth as it is in the living Christ—the testimony of the life as much as of the lip? "Paul stretched forth his hand and answered for himself." Nor is there much doubt as to what Paul habitually testified throughout the entire redeemed life he was living in the flesh. Did he, in answering for himself, testify to the prowess of Roman legions; to the sumptuous splendour of the Cæsars; to the perfection of Grecian art and literature? Or, did he spend himself in bearing witness to the power of money; to the invincibility of patriotism; to the glory of conquest and military genius; and to the civilising and elevating influence of commerce? Did he not rather testify to this: that there is no other name under heaven by which men can be won for God than the name of Jesus; that there are no spots on earth more suggestive of essential truth than Gethsemane and Calvary; that no event on the most brilliant page of history is so gracious in its ministry of mercy as the record of the Cross of God's Son; and no force in any kingdom so potent for good as the eternal love of the Father? *Our* age pleads for men who will in a similar manner, everywhere, testify for themselves to the cardinal verities of the Evangelical faith. Personal testimony is wanting to the things that Christian men have seen and known and handled for themselves.

The Morning Star, a little monthly prophetic journal, written in a very loving and Christian spirit, gives in its March number some general reasons for forming a sober judgment as to the probable nearness of the coming of Christ. 1. The condition of Christendom in its lapse from the faith. (This, though the writer will probably not intend it, points strikingly to Rome, which, of late more than ever, has shown what its self-deifying system is, and also to the Russian Church in its persecution of some of the saints of God.) 2, The political condition of the Roman earth and the great questions threatening the peace of those nations. 3. The revival of interest in Jewish matters; the exceedingly rapid way in which Palestine is being repeopled; and the eagerness with which even statesmen are considering the near probabilities of Jewish *national interests*. 4. The remarkable fact that all students of prophecy who have ventured (on the year day theory) to calculate and pronounce on the probable time, have for the past two or three centuries arrived at conclusions, which make them almost unanimous in fixing the end of this age about the present time. 5. The rapidly increasing eager expectation in the minds of the most spiritual portion of the Church of God. To this, perhaps, it would be well to add that this year or next is the 1260th year from the Saracenic occupation of Jerusalem.

What happy spiritual suggestions spring-time brings! The abundant life everywhere, making itself visible in the renewal of the face of the earth, is a most emphatic call from "Him Who is our life," to the putting-forth on our part of more distinct evidences of the faith-life within us. Does not our Divine Lord look for a renewal of consecration and devotion to Him and His blessed work in the world? Fruit-bearing in ourselves is brought about in the same manner as fruitfulness in the trees of gardens and orchards. Nature simply yields herself up to the genial wooing of spring's influences under the

gracious power of the sun. The result is seen everywhere. The disciples and followers of our common Master seem to be called upon to do precisely the same thing—to yield themselves up anew to the teaching and guidance of the Holy Spirit of God, under the life-reviving sway of the "Son of righteousness." Then the wilderness shall blossom as the rose, and the desert break forth into singing. "For, lo; the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come." May the deep spiritual import of this lead us to closer fellowship with Him who is ready to quicken our hearts into full, rich life!

The persecution of the Stundists of Russia still continues, and although there have been occasional gleams of hope, the expectations of many sanguine friends have not been realised. Some seemed to think that the new Emperor and Empress, with their known kindliness of heart, would speedily make changes in the direction of religious freedom; but it must not be forgotten that the persecutions in Russia are the outcome of a system which is all powerful. The Orthodox Church and the State are indissoluble, and those who dissent from the former find themselves regarded as enemies of the latter. Then it must be remembered that the head of the Holy Synod of the Greek Church is a man of vast influence, and his power is not exercised in showing mercy to the poor Stundists, who in many cases have to suffer the loss of all things for the sake of the Gospel. They are peaceable and loyal subjects of the Tsar, and yet their enemies seek sometimes to bring reproach upon them by classing with the Stundists other sects (and disreputable ones) which have nothing in common with Stundism, except separation from the Orthodox Church. Within the past few weeks fresh cases of persecution have occurred, and Stundists have been arrested and imprisoned—some of them on false charges.

In Russia much depends upon the local authorities. If the Governor of the province or other high dignitary is a bigot, then his zeal will be sure to find a way of harrying and worrying those who desire only to worship God apart from the idolatrous practices of the Greek Church. In one case we know of a Governor who is most bitter and relentless in his persecution of the "Bible-readers." Quite recently one of the staunch adherents of Stundism was arrested and imprisoned; he was brought before the local magistrate for examination, then flogged and eventually suffered most barbarous treatment at the hands of his enemies, who tortured him because he would not give up his religion. The facts of this case are supplied by most reliable correspondents, and we are thankful to say that the man has since escaped from Russia, but it is not wise to publish details. If it is asked what more can be done for these sufferers, we can only say with the Stundists themselves—"Our hope is in God." To Him, therefore, the prayers of Christian people should be constantly directed, that He would turn the hearts of the oppressors and set the captives free, and that the persecuted themselves may be blest even amid their tribulations.

Communications received from correspondents in Asia Minor seem to indicate that, though in some cases there are forebodings of fresh massacres, yet, on the whole, quiet prevails. The missionaries find a greater readiness

on the part of Gregorian Armenians to hear the Gospel than has been witnessed for many years past. At the same time the distress caused by massacre and pillage is still very great, and there is need for help in this matter. The number of orphans is very large, and we are glad to see that in several directions missionaries are seeking to make provision for the motherless and fatherless children. There can hardly be a better work than to aid the missionaries in seeking to provide for these orphans, not only food and clothing, but also education and Christian training. Several of the more hopeful missionaries believe that out of these dark times God will bring great good for His cause in Asia Minor.

REASONS WHY PRAYER IS NOT ANSWERED.

By the late Rev. James Hamilton, D.D.*

"*Ask and it shall be given you.*"—Matt. vii. 7.
"*Ye ask and receive not because ye ask amiss.*"—Jas. iv. 3.

Suppose that a man takes up his pen and a piece of parchment, and writes on the top of it, "To the Queen's Most Excellent Majesty, the humble petition of So-and-so," but there he stops. He sits with the pen in his hand for half-an-hour, but does not add another word; then rises and goes his way. And he repeats this process day after day—beginning a hundred sheets of paper, but putting into them no express request; sometimes, perhaps, scrawling down a few sentences which nobody can read, not even himself, but never plainly and deliberately setting down what it is that he desires.

Can he wonder that his blank petitions and scribbled parchments have no sensible effect on himself nor on anyone besides? And has he any right to say, "I wonder what can be the matter. Other people can get answers to their petitions, but I am not aware that the slightest notice has ever been taken of one of mine, I am not conscious of having got a single favour, nor do I feel a whit the better for all that I have written?" Could you expect it? When did you ever finish a petition? When did you ever despatch and forward one to the feet of Majesty?

And so, my friends, there are many persons who pass their days inditing blank petitions—or rather petitionless forms of prayer. Every morning they bend their knee, and continue a few moments in the devotional attitude. They address themselves to the Heavenly Majesty. They call on the "great and dreadful name" of God, and they go over a few words and sentences, but such incoherent and unfelt sentences as the child who cannot write would scrawl upon a piece of paper. Or perhaps they say nothing. They leave it a perfect blank. And after this form of worship they go their way, and wonder why their prayers are not heard. Other people get answers, but they are not conscious that any prayer of theirs has ever produced the least effect.

Now, of this we are very certain, that there is no prayer but *something comes of it*. Leaving out of view those vain and rambling repetitions—those empty words which constitute the entire devotions of some formalists—we are warranted by the Word of God to aver that there is no real prayer which is not somehow disposed of—no request presented at the mercy-seat, which is not, in Bible language, "considered," and either refused or granted.

Many appear to fancy that prayers are like a flight of promiscuous missiles, of which a few find the mark, but the greater number alight nowhere, and bring back nothing. This infidel and irrational view gets no countenance from the Word of God. There we learn, that if it be a prayer at all—a sincere desire offered to the living God in His appointed way—it obtains an answer—whether that answer be a full or partial compliance, or an entire refusal. And it therefore becomes a question of the utmost practical moment to know what those conditions are that mar the efficacy, or impede the return of prayers.

* Extracted from Lectures on Prayer in his book entitled: "The Mount of Olives."

It is competent to the sovereign to fix the channel through which he desires that his subjects should transmit their petitions. Owing to their elevated rank, some have a right to request an immediate audience of majesty, and present their applications in proper person and in their own name; but usually there is some fixed medium through which the suits of common subjects must come—a particular minister through whom all memorials and supplications must be transmitted.

Now there is a celestial peerage who come before the King of kings in their own right. The sons of God—some orders of the heavenly host—need no mediator in drawing near to God. They come with veiled faces and low reverence, but still they come in virtue of their birthright—they come direct. It is not so, however, with our world's population. Not so much on account of our lowlier rank, as of our personal demerit, there is no immediate entrance for any son of Adam to enter into the presence of the Heavenly Majesty. But there is a Day's-man appointed; and, so to speak, it is a standing order in the court of heaven, that each petition from earth shall be transmitted through "the Minister of the new covenant"—through that Divine person on Whose shoulder is devolved the government of this our far-off colony.

Now, what say you? Suppose that any one should try to overleap this standing order—suppose that any one should either in his proud stubbornness scorn it, or in his carelessness forget it, and try to forward his petition in his own name—can he wonder if an omission so flagrant should insure its rejection? The petition may be very earnest, and its object may be perfectly right, but the mode of its transmission is wrong. And this is no matter of mere etiquette, like some of the court-arrangements of earth, but a matter of high import, and meant to fulfil exalted ends. It is designed in honour of the Prince of Peace, to whose memorable interposition it is owing that there is any loyalty in this revolted world, and to whose administration the entire of its affairs is now intrusted, and to whose name it is but seemly that every knee should bow.

Whosoever would present an acceptable petition and secure a return to his prayer, must remember that saying of the Lord Jesus Himself, "Whatsoever ye shall ask the Father, in My name, that will I do, that the Father may be glorified in the Son."

But besides asking in a self-righteous spirit, a person may actually ask wrong things. A child who has never seen a serpent before, and who looks at it through the glass-frame, may think it very beautiful. As it curls and glides about in its folds of green and gold, and its ruby eyes sparkle in the sun, it looks far prettier than more familiar objects, and the child may long to grasp it: "But what man is there among you who is a father, if his son ask a serpent, will he give him the serpent?" And supposing that the fretful child should weep because he is not allowed to fondle the asp, could worse befall him than just to be allowed to smash the case and clutch the envenomed reptile?

The Lord has sometimes permitted His imperious and wayward children thus to punish themselves; but more frequently and more mercifully He refuses their heart's deceitful lust. One sets his eye on the golden serpent, and prays that God would make him rich. But the Lord still keeps the shining serpent beyond his reach; for should he have succeeded in hugging it to his bosom, it might have stung him with many sorrows, or even plunged him into perdition. Another sets his eye on the fiery flying-serpent of fame, and wonders after it, and wishes that he too could fix his reputation to it, and see his own name flickering as part of its meteor-train in its flight through the firmament. But this wish is also refused—and instead of a dizzy and dangerous renown, he is appointed to a safe obscurity.

And sometimes requests, right or religious-looking, are refused. When the mother of Zebedee's children came and said, "Grant that these my two sons may sit, the one on Thy right hand and the other on Thy left, when Thou comest in Thy kingdom"—there was a plausibility and a certain faith in the petition. It assumed that Christ had indeed a kingdom, and was yet to come gloriously, and it said that the highest honour she could seek for James and John was the highest office there. But the request was ambitious. It was wrong, and was refused.

And this leads us to remark that a person may ask right things with a wrong motive. When Simon Magus besought the Apostles that he might receive the gift

of the Holy Ghost, he asked a good thing—emphatically, the best thing; but he asked it with a bad motive, that he might make it a source of personal gain; and instead of a blessing his prayer was answered with a curse. "Ye ask and receive not, because ye seek amiss, that ye may consume it upon your lusts." Even spiritual mercies are refused to you, because you would employ them on carnal ends.

Such a sin may be cherished in the heart as makes prayer unavailing. "If I regard iniquity in my heart, the Lord will not hear me." To keep a sin in the heart whilst there is a prayer on the lips, is like going into the monarch's presence arm in arm with a rebel, or getting some noted enemy of his to countersign our petition. "It is, as it were, courting a refusal. It is effectually saying to God, 'Thy greatest blessing I am content to want. Holiness, deliverance from sin, I am willing to do without; but this particular boon, as it is Thine to bestow, so I am reluctantly constrained to ask it from Thee.'"* It is as if the one hand held out a plea for God's favour, and the other a plea for God's frown.

In truth, it is the more honest part of the man contradicting the other; the sinner shouting the *Nay* to the *Amen* of the hypocrite, and drowning in his louder voice the feeble muttering of the feigned lips. You have all heard of Augustine's prayer. In the days of his licentiousness he had too much conscience to live without prayer, and too much love of sin to pray without a secret reservation; and so his prayer ran, "Lord! convert me—oh, convert me—but not to-day, Lord! not to-day." And the same is the translated purport of many a prayer.

One prays, "Lead me not into temptation," when he has already made an engagement with some of his ungodly friends, and is looking forward with eagerness to their society. Another prays, "And forgive me my trespasses," when he has in his heart a scheme of revenge, and is already in imagination glorying over his humbled rival or defeated adversary.

And a third prays, "Lord, let me die the death of the righteous," when he has already made all the arrangements for some nefarious transaction, and when the very next act of self-denial which he is called to exercise will be the triumph of sensuality or self-indulgence. And a fourth cries, "As I to others mercy show, I mercy beg from heaven"; and at that moment he is allowing some necessitous kinsman to languish in neglected misery, or with an ample fortune is contributing nothing to the diffusion of that Gospel, which is the only means of rescuing men from eternal ruin.

Some prayers are not heard because men do not believe that God will grant them. Were you writing a note to a friend, and saying, "I would be much better for such a thing"—naming it. "You can easily spare it; but I have little expectation that you will do me such a favour;" would this be a likely way to compass his object? Though he had wished to fail, could he have worded his application otherwise? And so, when a man gets down on his knees and prays for pardon of his sins, or for the teaching of the Holy Spirit, or for assurance of salvation, but prays for them as if the Lord would grudge to give them, can he wonder that he is not heard? Whatsoever the Lord has promised, that He is willing to bestow, and "whatsoever things we ask in prayer, believing that we have them, we receive them."

Some prayers are not answered because, though earnest at the time, the petitioner has grown indifferent afterwards.

Some prayers are answered, but the answer is a long time arrived before the petitioner adverts to it. Like a man who despatches for the physician one express after another, and at last he arrives, and is actually in the house; but, unapprised of his presence, the sick man sends off another messenger to hasten his approach. Or as you may have sent for some book or other object which you were anxious to possess, but as it is long in making its appearance, your anxiety to see it begins to abate, and by-and-bye you have almost forgotten it; when some day you take up a parcel that has long lain unopened in a corner of the room, and find that it is the very thing you were once so impatient to get. "And when did this arrive?" "Oh! months ago." "How strange, then, that I should never have noticed it till now!"

In extreme agony Jacob vowed a vow, and prayed a prayer: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and

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* Foster, MS.

raiment to put on, so that I come again to my father's house in peace; then the Lord shall be my God, and this stone which I have set up for a pillar shall be God's house." It was an earnest and importunate prayer. It was answered. Every petition was fulfilled. All that he asked, Jacob obtained. He got bread to eat; he got raiment to put on. He was delivered from Esau his brother. He came back to his father's house in peace and in unimagined prosperity.

But it never occurred to Jacob that his prayer was answered till the Lord Himself reminded him. He might have seen the answer in his peaceful tent, in his grazing flocks and herds, in his large and powerful family, and in himself—the fugitive lad come home a prince and a patriarch. But it was not till the Lord appeared and said, "Arise, go up to Bethel, and dwell there; and make there an altar unto God that appeared unto thee when thou fleddest from Esau thy brother;" it was not till then that Jacob recollected the vow or detected the answer; and had the Lord not reminded him, Bethel and its pillar might have faded for ever from Jacob's memory.

And so, parents in the days of their children's infancy often pray for their children's conversion, and when they see their wayward freaks and wicked tempers, the tear starts in their eye, and they are ready to give up hope. But one by one the Lord brings them to Himself. The prayer is partly or wholly answered, and ere they are gathered to their fathers, these parents find themselves surrounded by a godly seed. But it never strikes them that here is an answer to prayer.

Or a company of Christians pray for a revival of religion, and they fix their eye on a particular spot of the horizon, nothing doubting but that it is there the cloud must appear. And whilst they kneel and pray and mourn that the sky continues brass, they never notice that in the opposite quarter the heavens are melting, and there is an abundance of rain. Though not in the form nor in the direction which they first desired, still the blessing is come; and perhaps in measure it surpasses their fondest expectation and their largest prayer.

Foreign Intelligence.

FRANCE.

(From our own Correspondent).

PARIS, April 1897.

OUR readers will be glad to have some details concerning the progress of the *Société Centrale d'Evangélisation*. Encouraging news comes from Pastor J. Pannier, the new agent of the Society for Corbeil. Corbeil, on the Seine, is the centre of the old province called *Ile de France*. The Reformation penetrated very early into this part of France, and in 1560 a flourishing church existed here. After the Revocation (1685) every form of Protestant life vanished, until a chapel was rebuilt in 1851. The rapid increase during the last few years in the population of this province led the *Société Centrale* to place a Pastor at Corbeil two years ago. On his arrival, M. Pannier received the names of 125 Protestants; now he knows 600, scattered in the different communes near. He found that many who were formerly Protestants had consented to be baptised as Roman Catholics, while children of mixed marriages were not baptised at all. In nearly all the villages, Roman Catholic sisters are keeping schools, acting as hospital nurses, and visiting the poor. But there are some parents, proud of their Protestant faith, and deeply attached to it, in spite of their religious loneliness.

At Villeneuve St. George, near Corbeil, a Protestant family from the south wished to have their children instructed in their own faith. With a few other Protestants they succeeded in obtaining a Methodist Evangelist from Paris, who came to Villeneuve in the summer of 1895—held meetings, sold tracts and Bibles, &c., until Pastor Pannier arrived.

It is a difficult task for the new shepherd of this scattered flock to become

acquainted with every one of its members; much zeal is therefore required simply to discover them. Very varied are the pastor's experiences in this delicate work of discovery. Children have proved themselves a great auxiliary in this part of his labours. He finds that most of the watchmakers and confectioners of the province, who come from Switzerland, are Protestants.

The existence of the church at Corbeil was recently announced by placards in the town, calling attention to two Evangelistic Services, the bill-poster himself taking a deep interest in the matter, because he was a Protestant! "The Thursday School," says M. Pannier, "has begun with eight children, and it is hoped that soon more than a hundred will be in attendance. Besides the children of Protestant families, I have baptised others, whose parents had ceased to frequent the Roman Catholic church. In an attic, at Essonnes, one Sunday, I baptised five children belonging to the same family. . . . People wonder at hearing that we are neither Roman Catholics nor Freethinkers; but the leaders of both parties, Freethinkers as well as Roman Catholics, contend with an equal ardour against us. . . ." The chapel, with organised Sunday services, existed at Corbeil before M. Pannier came. Church attendance is very difficult for the workmen; in nearly all the factories (Corbeil is the centre of a paper-making industry), the work continuing both day and night, no one is free on Sunday before twelve, except those who have been working at night.

At Villeneuve, the Sunday service began with a very small meeting in a room, then a hall was hired, and now people ask if we are not going to build a church! The ground grows dearer every year, and the Protestant population, mostly immigrants from the south, increases rapidly, so that a wide sphere of activity lies in the hands of the *Société Centrale*. At Arpajon, the hall of the *Justice de Paix* has been obtained for a Sunday service, but the pastor is able to hold one only every two months, his parish being a wide one. Two men would not be too much for the work, which, with the help of an evangelist, could be done completely. The committee, in spite of ever-growing claims, has decided to send an evangelist to Villeneuve.

An important religious movement is also taking place in the centre of France, at Le Sentier, a village ten leagues from Tours, where some Protestants were living fifty years ago. A deputation was sent in 1895 from there to Pastor Dupin de St. André, of Tours, praying him to come and instruct them in the principles of the Reformed Church. A barn has been adapted as a church, and religious services conducted therein from December 1895. Peasants of the district, none of them wealthy, contributed a considerable sum towards the alterations, and helped the work with their own labour, receiving no assistance from outside.

From these few lines, we see how the work of the *Société Centrale* is growing from day to day, and what a visible blessing it has proved to our country. Let us remind our foreign friends that its material burdens increase in the same proportion, and require an increase of gifts, if the Jubilee, whose celebration is fixed for the 10th of July, is to be reached without a deficiency.

The work begun in Tonkin requires two missionaries instead of one. M. Fraissinet, the young pastor, who had to come home on account of his health, will return to his post accompanied by an evangelist.

The energetic pastor Faure has made a tour in the Dordgene, giving religious lectures.

Old historical associations have brought some Christian Scotch friends into connexion with the *Société Centrale* for religious work among the peasants of Berry. This work is carried on amongst a rustic and unlettered population in and around St. Martin d'Auxigny. The agent of this work sends a report of his labours to the Scotch friends interested in it. Last autumn Dr. Campbell, of Stracathro (Brechin), President of the Scotch Committee, visited the place, and delivered in French a suitable address to the descendants of his compatriots. He was gratified at being so forcibly reminded of the old ties uniting Scotch and Frenchmen together.

The action of Temperance Societies is encouraging. Dr. Legrain, President of the Society discountenancing the use of alcoholic drinks, generously gives his help to any pastors who request it, in the form of lectures, &c. The Pastoral Conference held lately in the south of France, at St. Jean du Gard, has been the occasion of founding

a Pastoral League against intemperance. Fifty pastors have joined it, and will give their assistance to the Dr. Legrain's Society. They consider it a duty to fight against drink among the young, and will organise meetings for their benefit.

GERMANY.

(*From our own Correspondent.*)

BERLIN, April 17, 1897.

THE last month was chiefly occupied with the celebration of the hundredth anniversary of the birth of the Emperor William I. Our present Emperor had wished that the day should be kept in a grand, yet at the same time, a popular way. He ordered a three days' celebration. The 21st, being Sunday, was dedicated to the religious commemoration. At all the services mention was made of the event—a special prayer to be used had been prescribed by the Upper Consistory. The Emperor himself, with all his suite, as well as with the German Princes who came for the occasion, took part at a special service in the Emperor William Church. On Monday the monument for the old Emperor was unveiled; the Tuesday was dedicated to popular festivities. It cannot be denied that a true spirit of patriotism pervaded the whole celebration—yea, the whole nation—and we can only wish that some of this might remain and help us beyond the many inward dissensions of our age. The modest old Emperor would hardly have liked all these honours attributed to his person, he would gladly have laid the crown at the feet of God, who so abundantly blessed his life. But we may wish that for our nation the promise may be fulfilled, "The memory of the just is blessed."

The Social Democrats are making a renewed effort to induce people to leave the Church; however, their efforts are not very successful. The great mass is too indifferent for that. The latest statistics published by our Church government again confirm what was already discovered a few years ago, that in Germany the National Protestant Churches are gainers against Jews and Roman Catholics, but losers against dissent. But these statistics combine all kinds of dissenters, believing ones and free thinking communities. The considerable increase of dissenters is due only to the fact that the Methodists, Baptists, and other Churches of that kind gain in number. If all the great efforts of Social Democracy have only induced about fifteen hundred persons to leave the Church, this is indeed a very small result. It shows also that though people take little heed of religion, they do not wish to break off all bonds. In the country districts the Social Democrats carefully conceal their irreligious views, so as not to endanger their cause. In the larger cities they speak out more freely; also in Parliament they do not hesitate to give vent to their feelings against Christianity. They had an opportunity lately, when a motion was proposed and carried that the oath should in future again be taken after the religion of the man who is sworn in. This was the case till 1873, when a neutral formula was introduced for Protestants, Roman Catholics, and Jews. When the Ultramontanes again claimed the return of the Jesuits, they obtained the support of the Social Democrats; but that was not from religious motives, because they are against all exceptional laws for one class of people.

Mr. Stöcker and his friends have issued invitations to a Christian Socialist conference at Cassel, to be held there at the end of this month. This is the reply to the circumstances which obliged Mr. Stöcker to leave the "Evangelical Social Congress." It is true that the latter has drifted more and more into the tendencies of the junior members—into what now calls itself "National Socialism." Nevertheless, a number of Christian people have thought it right to remain members of the Congress—with what success we must await. It is unpleasant to see how Mr. Naumann courts Social Democracy. Whether Mr. Stöcker's new effort will avoid all these difficulties, remains to be seen. His friend Pastor Weber assists him, while Professor von Nathusius, who together with him left the Congress, refusing to join the new enterprise.

The "Trostbund"—literally translated "League of Consolation"—has for the first time addressed itself to the public in a large assembly, where General Superintendent Dryander and other men of importance spoke. The object of the League

—which was originated by a Count Douglas, who gave a considerable sum of money to found it—is that every family where a bereavement takes place should receive a religious book, which shows the only true way of consolation. It is a similar work to that done by the City Mission and the Tract Society here, in our churchyards, on the day of commemoration of the dead, only in a more general way. The large hall was densely crowded. The idea finds general recognition as a good work. Let us hope that the writers of these books will always be men of God. There exists much well-meant but injudicious consolation, saying peace where there is no peace. But if the books are chosen well, the good seed may fall on a soil prepared to receive the word. The Emperor takes an interest in the work, and has himself drawn illuminations for texts to be given to the families of sailors who died during their service in the navy.

SWITZERLAND.

(From our own Correspondent.)

BERNE, April 12, 1897.

FOR many years Protestants and Roman Catholics have lived together on rather good terms in most of our Roman Catholic cantons, but now it seems that the Roman priests have become very warlike in the canton of Valais. Msgr. Abbet, coadjutor of the Bishop at Sion, has published a letter in which he urges Roman Catholics to avoid all Protestant temperance societies, book-stores, and schools, and all Protestant papers, "written," as he says, "only in order to destroy the faith in every soul." He thinks "Protestant propaganda" is like a monster that is ready to offer violence to a feeble child, and that this "monster" ought to be treated with a stick. . . . We are glad to say that in the German part of Switzerland a bishop would not write such a letter.

Last month Mr. I. L. Jaeger died at Basle. He was a member of the celebrated booksellers, "Jaeger & Kober." It is just fifty years since he entered the firm. He was a member of the Committee of the Evangelistic School of the Chrischona, near Basle.

On March 28, a new organ was inaugurated at the new chapel at Nageligasse, at Berne. The cost amounted to £1,000. It is the gift of a musical friend at Berne. We hope that the chapel will not become in future a concert hall.

On April 8, the "Swiss Conference of the Committee for the assistance of the Armenians" held its fourth meeting at Berne. Colonel Favre, from Geneva, who had been at Constantinople during the months of February and March, gave a very interesting report of the state of affairs in Turkey. A new orphanage has been opened this winter at Brussa, in Bithynie, by Mr. Baldwin, American missionary. The Swiss Committee gave the first money to forward the movement. In all 240 orphans have also been sheltered at Sivas and Surun. The population of Constantinople seems to be in a deplorable condition, and will become still worse.

On March 23 and 24 the first Conference of Swiss Christian students took place in Aarau. Students came from Berne, Basle, and Zürich. Professor Gladstone was also present from England, and expressed his great satisfaction at seeing English and Swiss united in spirit. Dr. Christ-Socin gave a lecture, the subject being: "Can a Christian be of the opinion of Darwin?" Professor Barth, from Berne, followed on "The hindrances of Faith." The meeting proved a great blessing to all who took part in it.—A. F.

ITALY.

THE general movement among the Evangelical Churches of Italy in favour of assisting the Armenians in their distress continues to increase in vigour and earnestness. Doubtless the meetings which were held for many months in the Waldensian Valleys prior to the call which issued from the Free Church in Florence in October last, as well as other isolated but noteworthy efforts on behalf of the victims of Turkish barbarity, will rebut the charge of indifference which has been made; and perhaps it is but fair to mention that a considerable sum had been collected and forwarded from the Waldensian Valleys to the sufferers during the year that is past.

The various branches of the Evangelical Alliance in Italy are taking the matter up to the best of their ability. The Florentine Committee *pro* Armenia, though working independently, is in full agreement with the grand movement started recently in Rome. It is stated that great hopes are entertained of a wide-spread interest springing up, as already 13,348 signatures have been affixed to documents protesting against the atrocities in Turkey.

The Central Committee in Rome has received funds which afford encouragement to go forward. Altogether, up to a recent date, about 5,000 lire have been collected for the Armenian cause by the Evangelicals of Italy.

A remarkable movement has recently taken place at Quastalla, in the province of Reggio Emilia. It is a place of importance, and stands well on the banks of the Po. As certain missionaries of the Romish confession were sent amongst them to tutor them about their sayings and doings, and in some instances flagrantly insulted them, it was deemed advisable to hold some meetings in the Waldensian Church of the place, to let the people know the truth. The Rev. C. Barana, the ex-parish priest of Revere, addressed the people. These gatherings were most successful, so much so that it was deemed advisable to continue them, but in some *locale* which would permit a larger number of persons to be present. Although very much engaged, Signor Damiano Borgia was prevailed upon to go from his duties at Milan to Guastalla, and there hold three or four Conferences. It was found desirable that an anti-clerical element should be added to the subject to be touched upon. The large hall in the Caffé Vittorio Emanuele was very kindly granted for the purpose, and gratuitously, moreover. This hall, capable of holding six hundred persons, was crowded to excess. The subject chosen to be treated of was, "The Priest and Society." It was greatly appreciated and much applauded. The next evening the theme was, "The Great Opponent of the Priesthood at Nazareth," a subject which excited the sympathy of the audience even more than the previous one. The listeners were respectful, attentive, and frequently expressed their approbation. Besides the general public, some of the police were present, and some soldiers, certain communal councillors also, and other persons of position, and even some clericals. The third address was, "On the power of the Keys." Again the audience was most encouraging. It was evident that a larger number could be reached provided a more spacious building could be had; and it seemed unwise to allow an opportunity to pass which, if followed up, might be of service to the cause of true religion, and to the glory of God. By request, the Téatro Communale was courteously put at the disposal of the authors of the movement. There was some little hesitation on the part of the police authorities lest Signor Borgia should say anything that might be compromising in any way; but upon assuring them that nothing of the kind would be said or done, the proceedings were allowed to take place. The theatre itself holds from 2,000 to 2,500 persons. "A Brief History of the Temporal Power" was the matter treated of, and the address went home to the hearts and consciences of the great audience.

At the special request of the Evangelicals, Sig. Borgia consented to hold three extra meetings. One on the Sabbath morning, and which was exclusively devotional and of the usual character: well attended—several strangers being present. The second took place in the Téatro Communale: the subject was "Let the dead speak." This was in answer, as it were, to certain assertions which had been made by the priests—namely, that the persecutions and tortures to which the martyrs were subjected for conscience' sake, were owing to the influence of the *civil powers* and not to the Popes, which latter, they said, did all they could to prevent it.

It is well to note this state of feeling in Italy. All is not indifference and superstition, as some would seem to have it. Doubtless there is much to be done yet ere the country can be said to be free from error in creed and practice.

The Sabbath Schools belonging to the Evangelical bodies are making excellent headway.

The Churches in America founded to provide evangelical instruction and worship for Italians, afford matter for thankfulness. In Philadelphia such work is much needed, seeing there are about 50,000 Italians living there. The two Evangelical Churches are well supported, and number together between four and five hundred. The Sabbath (day and evening) Schools get an attendance of about the

same number. The adherents are double. The news from the Waldensian colony in Uraguay is good.

The birthday of King Humbert is always a right royal day with the whole Italian Army, and in no case is the loyalty and enthusiasm of the soldiers more hearty than in those who may be counted as soldiers of the Lord Jesus, and who gather on the auspicious anniversary in the *Chiesa Militare*, meeting in the *Via della Scrofa*, on the premises of the Wesleyan Methodist Church. The work carried on there year by year is too well known to need comment; suffice it to say that on the last celebration the gathering was more imposing than ever. But especially was it noteworthy on account of the expression of feelings of gratitude to Almighty God for great blessings He had poured out upon the work. The opening address by Dr. Gordon Gray was especially encouraging. His remarks were followed by speeches from five non-commissioned officers, whose religious and patriotic sentiments were warmly applauded. The last speaker was the Rev. Mr. Piggott, whose vigorous and heartfelt call to all present to rally round the standard of the Cross was received with enthusiasm.

In an interesting account given of the meeting the following paragraph appears: "For five-and-twenty years this Church has struggled against the prejudices and plottings of the Vatican, and it is gratified and satisfied with the progress which it makes. The soldiers are proud to celebrate the birthday of their King—the champion of liberty, the embodiment of nationality and patriotism. This Church—menaced, and against which have been launched the thunderbolts of a worn-out superstition, plotted against in a thousand ways, persecuted relentlessly—has resisted and conquered with God's help, and hopes in the year next coming to celebrate its silver wedding, and thus to show afresh that here in Rome, under the shadow of the Vatican, the Gospel can be set forth and preached openly, that patriotism and religion can be exalted and extolled before the eyes of all, whilst the Vatican exercises its functions with closed doors, shutting itself up away from the nation."

It is stated on good authority that the Pope has issued instructions to all his representatives at foreign courts, to urge upon the governments to which he has accredited them, to make strenuous efforts to bring about the restoration of the temporal power.—K.F.D.

RABBI LICHTENSTEIN'S WORK.

Those who love Rabbi Lichtenstein for the truth's sake, and those who, knowing something of him personally, love him for his own sake also, will learn with regret that he has been suffering much the last few months. An old trouble, combined with great exhaustion and weakness, brought him very low; and he was at one time so ill as to receive a visit from the members of the Jewish Burial Society (Chevra Kadisha), whose duty it is to repeat prayers around the dying, and to attend to all rites after death, including the interment. These visitors came, thinking the opportunity a favourable one, now he was so ill, to ply him with all persuasion, urgency, and also threats, in order to induce him to recall the many testimonies he had given for Christ. If this were not done, they assured him, he would have a dishonoured burial.

The Rabbi's letter describing this visit, involuntarily recalled to mind a similar scene in past history, when Wickliffe lay on what appeared to be his death-bed, and was beset by the friars with like urgency and threats. Whether or not the Rabbi has ever read of this I cannot say, but his reply was the same: "I shall not die, but live, and proclaim the wondrous works of God." His persecutors were again foiled. The fear of death is a very real torment to a Jew, and the sincerity of the Rabbi's faith would be in nothing so apparent, as in his adhering to it, when the angel of death might be felt to be near at hand. So, when the Chevra Kadisha retired discomfited, they must have carried with them a conviction that the faith which sustained the old man, in view of the end, was one which had plucked the sting from death.

Although often suffering much, Pastor Gordon, of Buda Pesth, wrote of the Rabbi at this time that he always found him unweariedly at work with his pen. He

felt that his life might not be spared much longer, and spoke with no hesitation of his being taken away, but so much the more earnest was he to leave as much testimony to the Lord Jesus as it should be in his power to write. An interesting outcome of the Rabbi's work is reported by Pastor Gordon. Among the Jews of Buda Pesth a fresh sect has lately appeared, which has appealed to the Government for recognition. This sect rejects the Traditions, and regards the Old Testament only as of authority. The Jewish community does all in its power to destroy this new movement.

Later letters from Rabbi Lichtenstein speak of a gradual improvement in his health, but of his being perfectly inundated with letters from all parts, some full of curses, some full of rejoicing and thanksgiving. He expressed himself as being full of wonder how it came to pass that the ever-constant stream of correspondence had suddenly overleaped its banks, and become a mighty torrent, not to be coped with. The explanation came later to our knowledge. Pastor Frank, of Hamburg, without his knowledge, had recast, in a somewhat briefer form, and with a slight change of title, the Rabbi's pamphlet, "Eine Bitte." He has also sent over 2,000 of this abridged pamphlet to Rabbis in the German and Austrian Empires, giving only Rabbi Lichtenstein's home address. Thus the dear old man has his time more than full, and his weak hands have more work than they have strength to do, but he is glad in the Lord that it is so.

Friends of Israel desirous to have fellowship with Rabbi Lichtenstein and his work can communicate with the hon. secretary of the London Council, David Baron, 23 Grove Road, Highgate Road, N.W.—*Mrs. Baron in "The Christian."*

CHRISTIANITY IN CHINA.

Dr. Griffith John, presiding at the annual meeting of the Tract Society of China, held in Hankow on Jan. 8, said he thought the meeting one of the best that had been held, and stated a few reasons for special thankfulness to God at this time. Last year was a year of peace and prosperity, as he had ventured to predict it would be. The officials had again been shown to be at the bottom of all the rioting and disturbances, and the recent movements in favour of Christianity show what might be expected if the people were allowed to go their own way. Around the scene of the 1895 massacre in the Province of Fuh-Kien there are, it is said, 20,000 inquirers, of whom 5,000 are said to be fit to become Church members. In Shantung and Manchuria similar movements are in progress. In Central China the advance has also been extraordinary, and that not merely in connexion with one society, but many. Dr. John expressed his intention of visiting the city of Heng Chow in March next, to baptize the group of Christians there, and to open up Hunan if possible, for *all* the Missions. They rejoiced in a wonderful advance all along the line, and there was abundant promise of still greater things. He believed that China is on the eve of important developments in other directions. Although not in love with the material changes which are coming upon her, China will be swept along by the tide of progress. Christianity is becoming a mighty power in the land. It is to-day the only living moral and spiritual power in the land. The native religions have ceased to offer any vital resistance to sin or support to righteousness and truth. Buddhism is dead. Taoism is dead, and Confucianism is dead too. The "Longevity Boards" (coffins) are prepared, and the day of solemn burial is hastening on. He concluded by exhorting his hearers to hold themselves prepared for the great changes which are surely coming. He pleaded for a wider, fuller use of *native agency*, but insisted on the supreme importance of purity of life and integrity of natives thus employed. Having found good, true men, give them the best training possible, and they will become a mighty band of native workers, furnished with every essential qualification for the ministry of Christ among their fellow-countrymen.

The Rev. Timothy Richard, of Shanghai, Secretary of the Christian Literature Society for China, has lately been in this country giving important information as to the present condition of China from the point of view of Christian missions. He mentioned facts to show that a crisis of momentous importance is passing

over China. Among these facts were the following: "That defeat by Japan has humbled the Chinese; that the Chinese Government now feel that neither their civilisation nor their religion can help them further; that some of the officials admit the Christian religion to be the best, and some of them, including the Emperor's tutor, have been corresponding with Mr. Richard and among themselves as to the desirability of furthering Christianity, and even of adopting it as the national religion; that the missionaries at the numerous examination centres have now not only protection in their work, but great opportunities of advising and guiding the students in their enquiries; that the province of Hunan, from which the anti-Christian literature inciting to riot and disorder emanated for many years, has now become a centre for distributing Christian Literature Society publications; and that the Viceroy, who was the chief instigator of the riots in 1891 (in which Ichang suffered so grievously), has, by reading the Society's books, had his eyes opened, and has even sent donations to aid its work in Shanghai." This Society has evidently a great door and effectual open before it in China, and there is every encouragement to the Christians of this country to strengthen it and help it to enter in. Mr. Richard leaves for China, via America, next month, but he has done much by his valuable addresses to spread information regarding China.—*The Church of Scotland Home & Foreign Mission Record.*

MISSIONS IN THE NIGER TERRITORY.

We have received the interesting monthly, *Niger and Yoruba Notes*, edited by Dr. Harford Battersby, but his article in *The Church Missionary Intelligencer* is so interesting that we gladly place almost the whole of it before our readers:—

The events which have taken place during the past few weeks in the Nupe territory on the Upper Niger, culminating in the bombardment and capture of Bida by the small Hausa force of the Niger Company, have brought into prominence once more the importance from every point of view of this interesting region. It will, therefore, be appropriate to make a brief survey of some of the attempts which have been made—whether from political or missionary motives—to open up the Niger district. It is remarkable that from the first the objects of the chief political expeditions were stated to be based on philanthropic grounds, and in each case missionaries occupied an important position.

The first Niger Expedition, which included in its number Mr. Schön and Mr. Crowther, started in the year 1841. A chaplain, the Rev. T. Müller, was also appointed, and as they entered the chief mouth of the river on August 20, 1841, and prepared for their journey up-river, a special prayer was composed by the chaplain, and appointed by the commander to be offered up on all the vessels. The following sentences from this prayer may be quoted: "Our help is in Thee, O God! Who hast made heaven and earth. Undertake Thou for us, and bless Thou the work of our hands. Give success to our endeavours to introduce civilisation and Christianity into this benighted country. Thou hast promised—'Ethiopia shall soon stretch out her hands unto God': make us, we pray thee, instrumental in fulfilling this, Thy promise. We trust, O Lord, that the expedition in which we are engaged is the work of Thy own hands, and the thought of Thy own heart: we would therefore plead Thy promises of protection and guidance with a peculiar confidence. Thou hast promised to be with Thy people even unto the end of the world, and to be a Refuge to all who put their trust in Thee." How many of our modern enterprises have been conducted in such a spirit as this?

September 27, in the same year, found them at Egga. Usman Zaki was the Emir of Nupe at that time, having his capital at Rabba. He was the son of Mallam Dendo, a Fulah Mallam, who, by intrigue and by the co-operation of Ilorin, obtained possession of the throne of Nupe. During their stay at Egga they were able to make observations with regard to the customs of the country and the industry of the people, and an account is given of them in the journals of Messrs. Schön and Crowther, published in 1842; and yet these are the facts which have so greatly surprised some of the newspapers of our land on being told in the year 1897!

Valuable information was gained with regard to the languages spoken by the

people, and Mr. Schön was able to converse in Hausa with some of the people at Egga. With regard to their chief business—namely, the question of the slave-trade, they found great sympathy from many of the Nupe chiefs, who even then, at that early stage, were burning under the horrors of the Fulah dominion. Mr. Schön, in speaking of the feeling of the people, says: "Little as I am inclined to favour revolutions, I must say that I wish them good success: for the Fulahs have been a great plague and scourge to these countries for many years." It is thus clear that the Fulah conquest was most distasteful to the true natives of Nupe. The illness of various members of the expedition unfortunately made a return to the coast at this time a necessity, so that there was no possibility of proceeding to Rabba.

It was during this expedition that the country immediately surrounding Lokoja was purchased for Great Britain, with the object of starting a model farm, which created so much interest in England at the time, and which is referred to by Dickens in "Bleak House."

Many years elapsed before any further attempts were made to explore the Niger, but after the discovery of the preventive qualities of quinine, and other improvements in the treatment of African fever, another expedition was organised by Mr. Macgregor Laird, a well-known African merchant, and the screw-steamer Pleiad was sent out in 1854, under the command of Dr. Baikie. The Pleiad stayed in the river 118 days, and returned without the loss of a man. It was on this occasion that sites were chosen for mission stations by Mr. Crowther—Onitsha, Gbebe, and Rabba being specially indicated; and it was at this time also that Mr. Crowther stated his firm conviction, after having visited the above places, which is expressed in the following words: "I assuredly gather that the Lord had called the Church to preach the Gospel to them."

The success of the Pleiad determined the Admiralty to enter into a contract with Mr. Macgregor Laird for five years, commencing from Jan. 1, 1857, to explore the Niger and its tributaries. Under this agreement was despatched the steamer Dayspring, which entered the Niger in July of that year. Mr. Crowther was again in the party.

Reaching the Nupe country, it was found that changes had taken place. Usman Zaki had associated with him a powerful prince, Massaba, who conducted much of the slave-raiding in the country round Lokoja; but at this early date we learn how the Basas were able to resist his attacks. They found also that Rabba had been destroyed, and that Bida had become the centre of government, which was accordingly visited by Dr. Baikie and Mr. Crowther in September 1857. Apparently Bida was a very different place then from what it is at the present time. An extract from Mr. Crowther's journal speaks of his reception by Usman Zaki: "After this I introduced myself to him as a *mallam* sent by the great *mallams* from the white man's country, to see the state of the heathen population and to know the minds of the rulers, whether we might teach the people the religion of the Anasara, and at the same time introduce trade among them. To this he at once gave a full consent, saying that it was all one, we might teach them, and that he would give us a place for a station at Rabba on their return after the rains. He also gave a free consent to trade in all parts of the river, with his protection as far as his influence extended. He then entertained us with a large calabash full of kola-nuts, some of which he first took himself, and, after dividing them, gave the parts to Dr. Baikie as a token of great friendship between us."

They were then urged to visit Massaba, who was half-brother to Usman Zaki on the father's side, but whose mother was a Nupe, who received them with equal friendliness. They also visited three other prominent people, Umaru, the king's first cousin; Isa, who was a representative of one of the old heathen kings of Nupe; and the king's own sister. This lady was probably one whom I met at Bida, and who had special remembrances of Bishop Crowther.

On leaving Bida they proceeded to Rabba; but close to this place a serious accident befell the *Dayspring*, which was wrecked on a rock in the river close to Jebba. The superstitious natives said that the reason of the accident was that the god of the rock on which the boat was wrecked had a particular dislike to red clothes, and that as there were red things about the ship the god's anger had been excited—hence the fate of the vessel.

Owing to this accident, Bishop Crowther remained in these parts for a considerable time, and it is remarkable, on reading his journals, to find what very careful observations he had made of the people. He did a considerable amount of work in the Nupe language, and compiled a vocabulary, besides comparing it with the languages of some of the surrounding parts. He was also profoundly convinced of the importance of the study of Arabic. He says: "I believe that in this part of Africa, where the knowledge of Arabic is so imperfectly known, the use of the Arabic character, combined with teaching in Roman or Italic characters in the native tongue, would be the means of counter-balancing the rapid spread of Mohammedanism among the rising generation. But as long as the use of the Arabic character is excluded from our schools, and left to the use of the ignorant followers of Mohammed alone, they will take advantage of this to continue their deception upon the ignorant heathen by holding these letters as more holy than any others in the world; but by these characters being brought into common use, their artful cheat would be laid open. It appears to me that there has been an increase of Arabic schools, both at Idda and Gbebe, since our last visit; the people are, nevertheless very friendly, and warmly welcome our intended establishments."

It is evident from this extract that Bishop Crowther, in his plans of work, was far ahead of any of his fellow-workers. If only such methods had been followed, what great results might have been obtained, instead of the incessant teaching in the English language which has chiefly characterised the schools of the Niger Mission.

But we must rapidly pass on to sketch some of the developments which took place after this time. Massaba succeeded to the throne about the year 1860. At Bishop Crowther's suggestion he placed Musa as Mohammedan Governor at Lokoja, who continued in this position until his death a few years ago. Bishop Crowther's relations with King Massaba might best be described by an extract from a letter written by the Bishop from Lagos on Feb. 8, 1872, in which he says: "The kindness and attention we met with from King Massaba of Bida was beyond expectation. From the date of our returning to Bida, to our departure (though the king himself was under the fast during the Ramadan month), he did not neglect sending us large supplies of provisions of every kind, both cooked and uncooked, that we might not be in want. The care he took in sending messengers to Ilorin to make inquiry as regards the safety of the road through the Yoruba country, to be certain of our safe passage unmolested; the free carriage of our loads by his subjects through his dominions to Ilorin; and his supplying us with twelve horses gratis for the journey, as a token of gratitude to her Most Gracious Britannic Majesty the Queen for her kindness to him during the last nine years; all these acts proved King Massaba to be really grateful to her Majesty's Government for the expenditure of money and lives to improve his country by the introduction of civilisation and legitimate commerce among his subjects."

In the year 1876, Kipo Hill was opened as a Mission station, Umaru having in the meantime succeeded Massaba as Emir of Nupe; the place of the latter was filled, on his death in 1882, by Maliki.

In the year 1886 Bishop Crowther, who was accompanied amongst others by Archdeacon Hamilton, visited Maliki at Bida, and arranged for the occupation of Wonangi (which is close to Bida) and of Shonga (which is on the opposite side of the river to Rabba) as Mission stations. Mr. J. J. Williams was appointed as the agent, but neither of these stations was really opened for work.

Four years later came the founding of the Sudan and Upper Niger Mission, the Rev. J. A. Robinson having been Secretary of the Mission since 1887, and having his eyes set upon the Mohammedan races of the Sudan, and Mr. Graham Wilmot Brooke having also visited the river with the same object. It is unnecessary to speak of the party who went out under the leadership of these two pioneers, for their work, and that of others who have laboured at Lokoja since that time, is well known to readers of the *C.M. Intelligencer*.

Accounts of my two visits to Bida—the first in 1891, in company with Mr. Robinson and Mr. J. J. Williams; the second in 1892, accompanied by Mr. J. J. Williams—have also been published in full. It may, however, be interesting to explain, in conclusion, the object of the recent Expedition to the Niger, and its probable consequences.

Bishop Crowther's "Journals" have familiarised us with the barbarous practice of slave-raiding carried on by the Fulah conquerors of Nupe. This had continued to such an extent that even tribes under British protection were attacked by the princes on their slave-catching expeditions. After frequent remonstrances the Niger Company determined that this must be stopped, and accordingly some Special Service officers were sent out to the Niger a few months ago, and in the early part of January a force was prepared at Lokoja. This consisted of about one thousand of the native Hausa force, commanded by their regular English officers, in addition to those sent out from England. Two new gun-boats, stern-wheelers, specially built for the river, besides a number of boats of the Royal Niger Company, were also brought up to Lokoja. The land force started from here to go to Kabba, where they expected to meet the army of the Makum, one of the Nupe princes, with about ten thousand men; whilst the flotilla of boats proceeded up the river to Egga, in order to cut off their retreat. It is well known how this army fled, whilst the steamers destroyed Egga and Ladi, on the right bank of the river. At Kabba, Sir George Goldie invited the native chiefs to rally round the Company, and from all parts they flocked to him, glad to throw off the yoke of their Fulah oppressors. The army then marched directly north to the river, and after crossing it, proceeded to Bida, which is now in the hands of the British.

The results of this victory can hardly be over-estimated, but it may be said at once that there never was a greater opening for the preaching of the Gospel in Nupe than at the present time. No doubt a number of the heathen tribes who had temporarily accepted Islam, in fear of their Mohammedan rulers, will be only too glad to know the religion which brings peace and freedom to them; and if volunteers can be found to go forward at this time, a great reaping-time may be the result of the long sowing which has taken place during the past fifty years.

CHRISTIAN SUCCOUR TO INDIA.

We extract the following statements from a paper issued by Lord Radstock and Colonel Morton:—

A most terrible calamity has fallen on India. The Government of India, in their despatch of Dec. 23, say: "That the suffering which, in spite of all that the Government may do to relieve it, must necessarily be in store for the next few months for many millions of her Majesty's subjects, will deeply move the sympathies of the British public." But few people in England can realise the magnitude of the distress among our Indian fellow-subjects.

The Governor-General informs us that 37,000,000 are in "famine" districts where the food is not sufficient to sustain life, and 44,000,000 more in "scarcity" districts where the food is insufficient to maintain health. For these, relief works are already open for over 3,000,000.

The Government of India and its officers are doing magnificent work in saving life, but they point out that they can only give enough to sustain life, and that the sick (of whom, owing to insufficient food, there are many scores of thousands), little children, the women in zenanas, are beyond the reach of their relief. Besides, there are large numbers who, from their social position or caste feeling, would never apply for relief, and who, owing to the rise of the price of grain, amounting too often to 200 or even 300 per cent., are sinking in a lingering starvation. To these must be added hundreds of thousands who are being cut off from getting their livelihood, having lost their cattle or industrial implements, or having been ruined by the paralysis of trade and manufacture which is so largely taking place owing to the spread of the plague in the Government of Bombay. There will be need, therefore, of help on the largest scale.

In *The Times*, Sir W. Hunter, the great authority on Indian statistics, in an appeal to the inhabitants of Oxfordshire, writes: "The famine raging in India is one of the most terrible calamities that ever afflicted mankind."

The following is the approximate cost of the four categories, the responsibility

for which is thrown on the charity of England by the Government of India, in their despatch of Dec. 23: (1) To supplement the "bare subsistence" allowance for aged, infirm, sick, or children, probably 25 per cent. of the 5,000,000, who, according to Famine Commissioners' estimate, may be for three months on relief works—1,250,000 at 1d. per day for 100 days, say, £500,000. 7½ per cent. of 37,000,000—*i.e.*, 2,500,000, may, according to Famine Commissioners' estimate, may be on relief works for nine months, say 270 days longer; if we take of these, say, 600,000 as the number of aged, sick, and children who, on relief works, will need extra help, at 1d. a day for 270 days longer, £675,000. (2) In the famine and scarcity districts of 80,000,000, we fear that 1 in a 100, or *800,000, may be fatherless or waifs; these at £3 a year, for one year, would need £2,400,000. (3) *a*. To be wholly relieved by charity for three months at 2½d. a day, including purdah women, at least 600,000, say, 100 days, £600,000; *b*. To be wholly relieved for nine months longer, say 270 days, at least 300,000 at 2½d. a day, say, £870,000. † (4) Owing to drought, large numbers of agriculturists will, in the struggle for life, have lost all their cattle, and artisans will have lost their tools—say 1,000,000 will need £1 each to begin life again, £1,000,000.

These estimates, which depend largely on crops to be reaped one month or seven months hence, must be conjectural. But there is reason to fear that though these amounts may be largely exceeded, the totals will not be less than the figures given above. Owing to the great rise of prices of food grains over all India, the sum estimated as needful per day will produce only about half the food which it would purchase in ordinary times. From the foregoing figures, which are submitted as a conjectural estimate, which will be terribly exceeded if there is any failure of spring crop or spring sowings, it is evident that if the English people are to render an efficient help to their starving fellow-subjects—and an efficient help is urgently demanded—£5,000,000 ought to be raised. This is $\frac{1}{15}$ of what is spent on alcoholic drink. Surely Englishmen ought to feel it their duty to raise it.

But Christians will feel that the inarticulate suffering of these millions in anguish is a call which they, in their Lord's name, must answer—not by giving the conventional dole which involves no sacrifice, and brings little blessing, but in the light of the Cross of Jesus Christ. For many years the message of God's love has been proclaimed among the dark, toiling masses of India; comparatively few of them seem to have understood that it was a reality. Now when so many millions of them are crushed by suffering and sorrow, there is the magnificent opportunity, the unique opportunity for the hundreds of thousands of Christians in England surrounded by comfort, wealth, and luxury, as one man to fulfil their Master's mission—"to heal the broken-hearted," "to comfort all that mourn"—remembering the words of their Lord, "It is more blessed to give than to receive."

Letters every mail from many places speak of "terrible emaciation." One from the wife of a Government official says 200 a month are dying of starvation in their district alone. "Groups of children found in the last stage of emaciation." "Men and women in the fields dying." "Infants left to perish by their parents."

The calamity is great, the opportunity is great: surely the followers of Jesus will arise as one man in a way worthy of His great compassion and His great name.

Grants from this fund have already been sent to missionaries of the principal societies, English, Scotch, Swedish and American, who are working in Agra, Delhi, Jabalpur, Allahabad, Banda, Balaghat, Saugor, Narsinghpur and other places in Bengal, North-west Provinces, Central Provinces, and Punjab, but accounts of the famishing crowds and the certainty of increasing suffering for several months are heart-rending, and call for help on a scale very different from that on which England has yet given.

Those who wish to give, and have not other suitable channels, can send to "Christian Succour to India," at Messrs. Barclay, Pall Mall East, S.W.

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* In one place alone, 1,000 orphans were received the first week after the announcement that they could be received.

† *Times'* telegram of March 17 says: "Huge sums are still required to clothe and reinstate millions of ruined peasantry spread over an area thrice as large as the United Kingdom."

THE ARMENIAN CHRISTIANS.

THE following translation of a letter, addressed to European Christians by Patriarchal Vicarius Bagrad, of Elizabethpol, has been brought to Europe by a Swedish missionary and entrusted to the Evangelical Alliance. We feel sure it will be read with sympathetic interest:—

"*Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.*"—Ps. xli. 1.

Even as the traveller feels when, during many days he toils through the heat of the sandy desert, under the rays of the burning sun, suffering fever and thirst, and just as he prepared to abandon all hope of deliverance, he unexpectedly finds an oasis, even so did I feel when I received knowledge concerning your efforts.

The diplomatic world in its relation to the Armenian question may be likened unto the mirage in the wilderness. You have appeared to me as the oasis. Who would have hoped that after twenty years of continuous massacre in our poor abandoned country, we, at least, in any way, should have found pity and sympathy in Europe. Praise be to Thee, O Lord!

The truth of the Gospel is not yet obscured. *It* compels brotherly love to overshadow diplomatic intrigue. Christian people have a desire to help their suffering brethren.

To encourage you I would desire to speak a few words with you. But the present terrible condition so weighs upon me that I must weep rather than talk, make supplications rather than give lectures, pray rather than preach.

A new Gethsemane has been inaugurated in our miserable country. On the mountainous Golgotha of our land thousands of Christians are dragging their cross of death. They cry their "Eli, Eli," praying that God in His mercy would take away the bitter cup, which they are nevertheless compelled to drink to the very dregs. The valleys are being made level and the plains are raised higher by the corpses of Armenians. Wild beasts and birds of prey revel over thousands of dead bodies. The stench of carcases fills the air, and in churches and churchyards the blood is not yet dried by reason of its abundance. The holy soil of our country can only give shelter to the dead of our people. She faithfully embraces their corpses. The survivors of her children she is unable to protect.

Romantic becomes the story of the Armenian exile when he describes his vicissitudes. Leaning on his staff he relates how the brethren huddle themselves together like ants among their mountains, to hide from the troops of an enemy whose ravages have caused the smoke to cease from the chimneys of the homestead and the plough to lay idle in the field. They mourn those their beloved that have been murdered or taken captive. Who can behold the beseeching eyes of these sufferers and not be moved to weep!

You may not have an opportunity to see them and to interpret the language of their beseeching, sorrowful eyes, that would seem to say: "Though you may deny our innocence, our past sufferings, at least, take pity upon our present forsaken condition." We are not strangers. We, too, are called by the name of Christ, and persecuted for His holy religion. If you are not even moved by our unhappy state, do but consider how little it is that we ask from you. We do not require costly things. We pray only for a crust of bread, a covering for the night, a kind word, good counsel. But if all this has no influence upon you, help us, at least, for your own good, remembering our Saviour's words, that even a cup of water given in His name shall be rewarded in the kingdom of Heaven. Help; because you have heard the words of the Lord, how He shall speak to them that shall stand on the latter day at His right hand: 'Come, ye blessed of My Father, and receive the kingdom prepared for you from everlasting; for I was an hungred, and ye gave Me meat; I was thirsty, and ye gave Me to drink; I was a stranger, and ye took Me in; naked, and ye clothed Me.'"

Christian people! I, as a spiritual shepherd, have felt myself called upon to present to you the needs of my flock; I await the echo which I hope to hear from your hearts. If you permit, I deem myself able to give advice concerning the (use of the) means that may possibly be gathered for my people. In order that these

means may give as abiding and substantial help as possible to the poor outcasts, you would do best by using them to prepare places of refuge in Persia for the exiled Armenians.

Inasmuch as this land adjoins their native country, and the Armenians there at present enjoy liberty and the protection of the Persian Government, this port is much beloved by them. Moreover, it was also at one time the ancestral home of their forefathers.

For this reason they do not feel that they are aliens there. I, who myself have lived there, and who am well acquainted with the people and conditions of the country, look upon this place as not only good but necessary. This, my opinion, is also shared by the Swedish Missionary, who himself is ready to labour in this behalf, and who is entitled to the confidence of everyone. To him should also be entrusted the means that may be collected for the cause. We shall confer with him as to the best use of the aid that may be given, and shall have the honour at the proper time to give account to you.

[Help may be sent to the Swedish Missionary, care of the Evangelical Alliance.]

Mr. White, of Marsovan, writing to *The Missionary Herald*, reports a visit made by Miss Gage and himself to the city of Zille—the first made by any of the missionaries since the massacres of a year ago: "We lodged in the building used as church, school, and parsonage—the most inviting spot in the unkempt city. The inquiries of the young preacher drew attention to the fact that each member of his class of six who graduated from the seminary two years ago is at his work as a preacher. We had a constant stream of callers when we were not making calls ourselves. Saturday, three candidates for Church membership were examined: one a young man, about whom one item of testimony was that at the time of the massacre, when another young man was dragged out of the same house and killed, this one begged his mother not to save his life at the expense of a lie; the second, an elderly woman, had been drawn by the matchless invitation, 'Come unto Me all ye that labour and are heavy laden,' and her faith was simple and touching; the third, a sister of the preacher, and partly educated in our Girls' School, had grown naturally into a Christian life. The Sabbath began with an early prayer-meeting preparatory to the Communion, when many earnest prayers were offered. I preached at the usual services to audiences of nearly 400 and 300, the usual maximum being fifty. The pall of the massacre hung over everything, for Zille had the worst massacre of the six in our field. Three hundred houses out of 400 and 200 shops were stripped, and about 150 men and boys killed. The alternative of Islam was freely offered, and two were found to accept. Two members of our Church were slain. Seven out of ten Protestant houses were picked clean as a bone, and all the Protestant shops. The other three houses were not touched, simply because they were too poor already to invite plunder. The Church was spared, partly because there was a vague idea that it was 'English' property, principally because of the personal friendship of Turkish neighbours for the preacher and his family. Except for their bare houses, our Protestant friends are practically worse than penniless."

A correspondent of *The Star in the East* also supplies these interesting details of the release from prison of the Pastor of Mardin: "After about thirteen months' imprisonment, Pastor Jurjis (of the Mardin Church) and Preacher Hanoosh are again at liberty. It was reported that an order had come for the release of all who were in confinement on account of the Armenian question; but the local authorities were in doubt as to whether the imperial pardon would include the case of these men who had been tried and sentenced, and so must enquire from the capital before releasing them. I saw a paragraph in a paper that the United States Consul at Erzroom had forwarded me, to the effect that only those against whom no charges had been preferred were to be released. This was rather a damper, for these men had been tried on definite charges and sentenced to five years' imprisonment. At noon I went down to school, but was called out in about half-an-hour to see 'visitors' from the Government. I suggested that they might go to Dr. Thom, and not take me away from the exercise I was conducting; but when I was told the pastor was with

my visitors I lost no time in hastening to my study. There I found the chief of police, who said the governor had sent him with his salaams, and a request that I would administer oath to the pastor and preacher Hanoosh 'not to do so any more,' but to be good and loyal citizens in future. He also wished me to go bail for them, but to this I demurred as being a foreigner. Teacher Yusef, the civil head of the Protestant community of Mardin, had come in, and claimed that as his prerogative, so the chief of police finally yielded the point and set to work to draw up the bond. This proved quite a serious undertaking; while it was in progress two other effendis came in, and they must each review the work and make emendations. The prisoners employed the time to good advantage, however, in drying their clothes at my stove, for they were well soaked, having come all the way from the palace, at the other end of the city, in a pouring rain without umbrellas. At last the bond was completed, one of its provisions being that the parties released are not to go outside of the city without leave from the Government. A 10-piastre stamp must be affixed to each bond, but a man who had been despatched for them had just returned; Yusef affixed his seal, and the company was about to depart, when the pastor called attention to the fact that they had not yet taken the oath, which was the special occasion of their coming here! I was quite willing that should be omitted, as I supposed it was not really essential, and technically, I suppose, I have no authority to administer an oath. But it is the custom of the country for the 'spiritual heads' to administer such oaths, and I thought it was not worth while to endanger their prospect of immediate release by raising objections. So I turned to the Commissioner, and asked him just what was the oath the Government wished the men to take; then picking up my Arabic Bible I held it out to the pastor, who laid his right hand on it, and swore that he would refrain from all seditious practices, and would be a true and loyal subject of the empire. Inadvertently I omitted the word *aleyat* (exalted) in connexion with *dawlet* (empire), but the chief of the police supplied it, so it was all right! Hanoosh then took the same oath, after which the officers withdrew. The civil head of the community called on me to give 5 medjidehs (4 dols.), present to the officials. They refused to take it here, but the money was kept, as it was thought it would be needed later. There is great joy over their release, not only among the Protestants, but also among all the Christian communities, and many Moslems as well share in it. We all give thanks to God, and take fresh courage."

Missionary Notes.

BURMA.—"Gathering the Harvest" is the expression of the Rev. B. A. Baldwin in writing from Thayetmo in connexion with the *Chin Mission*. He says: "The Lord is giving us souls for our hire. Last month we baptised 13 Chins, making for the year thus far, 37. Several more are now asking for baptism. We are too busy to be homesick, and our labour of love to the Chins brings its daily reward. Our school has increased to twice the number of Chin boarders in attendance last year. Many of these come from districts where only a short time ago the Chins were positively afraid to visit us, saying that if they sent their children we would steal them and take them off and impress them into the English service. The object lesson of living Christ, which they see in our boarding schools, tells in conversions. The industrial department bids fair to aid us meet the boarding expenses. We have 45 boys, who work for two hours every morning. About ten acres of land have been brought under cultivation."—From *The Baptist Missionary Magazine*.

PUNJAB.—No missionary labours appeal more to Christian love and sympathy than those that are undertaken on behalf of lepers. The Rev. E. Guilford, Taran Taran, writes to the Editor of *Without the Camp*: "You will be glad to know that we have had of late, and are still having, great encouragement in our work at the Leper Asylum. A few weeks ago I had the joy of admitting into the Church of Christ by baptism five persons at the Asylum—one man, two women, and two

children. The case of the man is very interesting. Some months ago he was very ill, and did not expect to rise from his bed again. While he was in this condition some of our brethren ministered to him both temporally and spiritually, with the result that he was convinced of sin, and brought to feel his need of a Saviour. When at length he was well enough to get about again he came to me, while I was conducting service in the little chapel, and begged to be put under instruction. He, of course, was received joyfully, and in a very short time he seemed able to clearly grasp the 'truth as it is in Jesus'; so that when I baptised him I felt that I was pronouncing the name of the sacred Trinity over one who had indeed been made 'a child of God and an inheritor of the Kingdom of Heaven.' Since that time he has continued to show a most exemplary Christian life."

DAHOMEY.—A Wesleyan hymn-book, in the vernacular of Dahomey, has recently passed through the press. The very interesting circumstance connected with this publication is the fact that a native convert is the editor of the volume. He is a man of considerable literary attainment, having reduced the Popo language to writing. The Rev. Joseph Rhodes, in *Work & Workers*, gives the following epitome of the career of this remarkably able and devoted missionary of the Cross: "In its early days, the Wesleyan Mission gathered into its school at Badagry some of the heathen lads of the town. One of these, called Mani, took for his Christian name Thomas James Marshall. This lad early gave promise of a successful career; he was the first native called to the office of the ministry in the Wesleyan Missions of Yoruba and Dahomey, and when a Mission was started in Porto Novo itself, about the year 1860, he was entrusted with the charge of it and so became a missionary to his fellow-countrymen. Dahomeyan was the language of his childhood, Yoruba and English he had acquired; so that he was a God-sent man for mission work in Porto Novo. This is the man who has had the zeal and the courage, in the absence of anyone better qualified, to reduce the Popo language to writing, and with the aid of his colleagues and sub-agents to form a Translation Committee, and turn first the Scriptures and now a selection of Wesley's hymns into the vernacular of Dahomey. A higher honour has rarely fallen to the lot of a native missionary. Not so very far behind the coloured Bishop, Dr. Crowther, so lately called from us, product of the Yoruba nation, must be placed the Rev. Thomas James Marshall, one of the first-fruits of Christian missions amongst the Popo tribes."

SPAIN.—*Figueras.*—Pastor Lopez Rodriguez, in his monthly letter, records the loss of his aged father by the hand of death. He had reached the ripe age of 82 years. Naturally, this event recalled to the pastor's mind how, in the rear 1868, his father took him and his brother to a secret meeting in Madrid, where a few earnest Protestants met for the study of the Word of God. The immediate result of this *réunion* was the conversion of his mother, who accompanied them, and himself, and his brother. Pastor Rodriguez further alludes to the fruitless efforts made by the parents of a young man who had renounced Roman Catholicism to return to the bosom of that Church. No inducement of high preferment could prevail upon the ex-priest to surrender his Protestantism.

AMONG THE JEWS IN PARIS.—Mr. L. C. Mamlock writes: "I have just completed twenty years' work among the Jews of Paris, as the missionary of the London Society. I arrived here as a perfect stranger and single-handed to labour among the 50,000 Jews estimated to be in Paris. It was hard and up-hill work, full of trials, difficulties, and disappointments. But the Lord stood by me and encouraged me. Hundreds of Bibles and Testaments, and thousands of tracts in different languages, have been scattered among the Jews in Paris and the Provinces. The truth of the Gospel has been fully and plainly made known. A Mission Hall has been established, and every week services, meetings, and Bible-classes are held in Hebrew, French and German. I have delivered above 900 lectures to Jewish audiences, on Messianic and prophetic subjects, proving that Jesus is the Christ, the propitiation for our sins. A colporteur is now constantly employed in visiting houses, workshops, and places where Jews are in the habit of congregating. A Bible-woman is at work among the long neglected Jewesses, and a successful Sabbath school for their children is held. Thus, by God's help, the Gospel net has been spread. We have gathered around us a goodly number of Jewish brethren and

sisters, who have been led to the Saviour, and have acknowledged Him openly in baptism. I rejoice to say that they walk worthily of the high calling in Christ Jesus, and are a greater comfort and help to us."—From *Jewish Missionary Intelligence.*

BRIEF NOTICES OF BOOKS.

Relics of Primeval Life. By Sir J. William Dawson, K.C.M.G., LL.D., F.R.S. Hodder & Stoughton.

This volume of the well-known Christian scientist will be warmly welcomed by all devout students of the Word of God. It is refreshing to find one who is now advanced in years fresh and vigorous in his defence of the Biblical account of the creation. The author has already produced several volumes bearing upon the subject of "The Dawn of Life," and here we have the substance of a course of lectures on pre-cambrian fossils delivered in the Lowell Institute, Boston, so recently as November 1895. The success which attended these lectures has led to the publication of the present volume, in which the chain of life is traced backward in geological time. It is a fascinating subject, and in the hands of Sir William Dawson, is treated both scientifically and reverently, while the language employed is as simple as the subject permits. It is, in fact, a deeply interesting treatise, but we have not space here to do more than quote a passage or two from the concluding chapter, entitled "Some General Conclusions." Our author says:—

"At present the production of the living from the non-living seems to be an impossibility, and the suggestion that at some vastly distant point of past time conditions may have been so different from those at present existing as to permit spontaneous generation is of no scientific value. . . Reason, in short, requires us to believe in a First Cause, self-existent, omnipotent, and all-wise, designing from the first a great and homogeneous plan, of which as yet little has been discovered by us. Thus any rational scheme of development of the earth's population in geological time must be, not an agnostic evolution, but a reverent enquiry into the mode by which it pleased the Creator to proceed in His great work. . . Even in relation to man himself, he is still man in all the deposits in which we can find his remains, and as remote from the apes of his time, in so far as we know, as he is from those now his contemporaries. It would seem, in short, as if, ashamed of his humble origin, he had carefully obliterated his tracks in ascending from his lowly parentage to the dignity of humanity. But in this he is only following the example of other animals, his predecessors. We may, as is now constantly done by evolutionists, fill up these gaps by plausible conjectures; but this is not a scientific mode of procedure, unless we are content to regard these conjectures as working hypotheses in aid of researches as yet without result.

"It is important that general truths of this kind, impressed upon us by our descent to the ascertained beginnings of life, should be generally known as counteractive to the confident statements so frequently put forth by enthusiastic speculators and caterers of sensational popular science. In point of fact, we still occupy the position so long ago defined by the Apostle Paul that 'God's invisible things from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and divinity'; and the rational student of nature must still be a pupil in the school of the Almighty Maker of all things."

Christian Men of Science. Religious Tract Society.

This is another of the Biographical Series, and contains sketches of twelve eminent men. An admirable "Introduction," by Professor Gladstone, D.C.L., F.R.S., shows very clearly the value of such a book in disproving the somewhat prevalent impression that the attitude of natural philosophers to religion is generally somewhat antagonistic. Dr. Gladstone says: "The assumption that scientific men are largely given to religious scepticism is not according to fact," and certainly the evidence that such princes of science as Francis Bacon, Isaac Newton, and many others, have openly acknowledged their belief in the Divine revelation contained in the sacred Scriptures, is calculated to calm the fears of those who are inclined to take a pessimistic view. The men described in this book are only a small sample of the men of science who in all ages have brought the gold, frankincense and myrrh of their adoration to Christ their Saviour. The book is illustrated with portraits accompanying the various sketches.

When were our Gospels written? Religious Tract Society.

This little book, of less than one hundred pages, is one of the Tract Society's "Present-day Primer Series," and is a condensation in popular form of a larger and more expensive volume issued some years ago. The argument is that of Constantine Tischendorf, and we have here a narrative of the discovery of the Sinaitic manuscript. Such a work is specially valuable at the present time, and coming from a German is a distinct advantage.

The Tabernacle in the Wilderness; and the Gospel according to Leviticus. By Rev. Marcus Rainsford, B.A. (Minister of Belgrave Chapel). Hodder & Stoughton.

In a preface the author states that these notes on Jehovah's dwelling-place in the wilderness and in the midst of His sinful people, with the accompanying lectures, are published at the request of many who heard them delivered. We can well believe that some of the author's most sacred hours during many years past have been spent in the study of those heavenly picture shadows; and we believe that all who read this volume in the same reverent spirit will be refreshed and strengthened. Mr. Rainsford is a master in exposition of the Word of God, and it is not too much to say that the reader of these lectures will frequently find a flood of light thrown upon some passage of holy writ which had previously been obscure. To accompany the author in studying this Gospel according to Leviticus will be found to lead to a spiritual feast.

The Influence of the Scottish Church in Christendom. By HENRY COWAN, D.D. Adam & Charles Black.

THIS volume of 294 pages, containing the Baird Lectures for 1895, with notes and index, teems on every page with most instructive and interesting information. The author takes "the Scottish Church" in its widest aspect, and points out the part played by every phase of North British Christianity, both before and since the Reformation, in forming the religious thought of the world, and this he shows to have been very considerable indeed. In the first lecture, in which the history of the Scottish Church is traced back to Columba, we have set before us the prominent part taken by Scoto-Irish Christianity in the evangelization of Saxon England, and its influence upon missionary effort on the continent of Europe. The second lecture deals with the impetus given to modern missions to the heathen, and of special interest is the paragraph pp. 38, 39, which shows the share which Dr. John Love and Charles Grant had in founding the London Missionary Society and the Church Missionary Society respectively. The third lecture, dealing with the points of contact between the English and Scotch Churches at the time of the Reformation, brings forward facts worthy of special study at the present time, when the sacerdotal party in the Church of England are labouring to prove that the Reformation in this country had no organic connexion with the Reform movement in Germany on the one hand, or in Scotland on the other. Those who hold this view would do well to read Dr. Cowan's book. "In the latter part of the reign of Henry VIII.," he tells us, "several outstanding Scotsmen of reforming views — including three notable Dominicans, Alexander Seton, John McAlpine, and John McDowel—were driven by persecution into exile, and occupied positions of influence in the English Church." Again, "It was mainly through the influence of Knox, as Royal Chaplain, with the Privy Council, that what extreme High Churchmen call the "Black Rubric," but what Anglicans with Protestant sympathies regard as a bulwark of vital truth, was inserted into the Revised Prayer Book of 1552, at the end of the Communion Office." The hand which John Knox had in framing the Acticles of the Church of England is also pointed out. The three later lectures deal in the same instructive way with the influence of the Scottish Church on the Continent (Lecture iv.), in the British Colonies and America (Lecture v.), and in the promotion of political and spiritual liberty (Lecture vi.). We would warmly commend this volume to all those who desire a flood of side-light on the many phases of the Church History of the British races.

Alliance of the Reformed Churches holding the Presbyterian System. James Nisbet & Co. Ltd.

THIS is a somewhat portly volume, edited by the Rev. G. D. Mathews, D.D., containing a report of the proceedings of the Sixth General Council of the representatives of Presbyterianism throughout the world. This meeting of the Council extended over eight days, and was held in Glasgow. The assemblies were of an enthusiastic and earnest character. From all lands where reformed Presbyterian Churches exist delegates were accredited. The inaugural sermon was preached in the Cathedral by the Rev. J. Marshall Lang, D.D., Glasgow. Day by day afterwards able papers, of the highest interest were read by prominent ministers from the churches on all the vital questions that in this last decade of the nineteenth century affect the welfare of the Church of Jesus Christ. The Appendix contains valuable statistics relating to these Churches, which will add considerably to the interest with which the volume will be perused.

Twenty-six Years of Missionary Work in China. By GRACE STOTT. Hodder & Stoughton.

A DEEPLY interesting and vivid picture of Missionary labour and success is presented to the public in this choice volume. It is a glowing record of twenty-six years' faithful service of the Lord Jesus Christ. Mrs. Stott was sent out by the China Inland Mission in 1869. From that time till 1889 she and her husband laboured together with devoted earnestness, when Mr. Stott "triumphantly entered into the presence of his Lord." Wenchow was the scene of their manifold labours, whence frequent missionary tours were made into the surrounding districts. Boys' schools and girls' schools were established, and large blessing has rested upon them. Many of the girls and boys, who became sincere converts to the Gospel, are now either workers for Christ or Evangelists amongst their own people. Pioneer work, in "inland China," of this thorough nature is the seed-corn of future abundant harvests, in which Christ will see of the travail of His soul and be satisfied. The book is written in a pleasant, winning style; and as Mr. Hudson Taylor states in a brief preface, "I did not find one dull paragraph" in it. It is embellished with eight illustrations, which intensify the attractive character of the volume.

On the Threshold of Three Closed Lands. By the Rev. J. A. GRAHAM, M.A. With an Introduction by Sir CHAS. A. ELLIOTT, K.C.S.I., LL.D., late Lieutenant-Governor of Bengal. R. & R. Clarke Limited.

THIS is a handsome little book, with no less than 120 illustrations. Sir Chas. Elliott says it is a brightly written account of one of the most interesting and prosperous missions in India. The three closed countries are Napal, Bhutan, and Tibet, into which no European, whether of missionary or other occupation, is allowed to enter. The Missionaries who are preparing to enter these countries when the door is thrown open, are at present working in the valleys and on the hillsides of Darjeeling and Sikkim; a band of men are being trained there in the language, the thoughts, and the ways of hill tribes, thus securing knowledge which will stand them in good stead whenever the door shall be unbarred. Even now Tibet is being approached from the Indian and Chinese sides; Nepal and Bhutan from different points. In all these three directions the Church of Scotland, through her Eastern Himalayan Mission, occupies a position of vantage and of privilege. The author of the book describes in a series of chapters what is being done in regard to direct Missionary work, and also in the ministry of healing. Signs are not wanting that God's good time for these countries is near at hand, and that ere long the door will be broken down, and the King's messengers enter in.

Evangelical Alliance.

ANNUAL CONVERSAZIONE.

TUESDAY, MAY 11, 1897 (4 P.M.).

THE Council cordially invite members and friends of the Alliance to attend the Annual Conversazione which will be held (D.V.) be held, by the kind permission of the Rev. Principal Gould, on Tuesday, May 11, at Regent's Park College (near the Avenue Road, in the outer circle between Hanover Gate and the Zoological Gardens), where for so many years previously the rooms have been placed at the disposal of the Council for the purpose.

The first half-hour—during which tea, coffee, and light refreshments will be served in the Dining Hall—will afford the opportunity for social intercourse, and at half-past four o'clock the meeting will be held in the Library.

A very brief summary of the work of the Alliance during the past year will be presented, and addresses will be given by the Rev. C. F. W. Flad (from Tunis), Dr. F. W. Baedeker (just returned from Russia), and the Rev. M. E. Barakat (from Syria). Lord Kinnaird (Vice-President) will take the chair at 4.30.

Admission by Card of Invitation only, which will be sent to any friends of Christian union who may intimate their intention to be present.

PROCEEDINGS OF COUNCIL.

THE usual monthly meeting of the Council was held at the Alliance House on Thursday, April 8, the Treasurer presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by General Noble.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Miss Armstrong, Richmond, S.W.
Miss M. S. Foy, Southborough.
Miss H. E. Paine, Southborough.
Mrs. E. E. Drummond, Southborough.
Mrs. E. H. Benfield, Redhill.
Miss H. M. Murray, Redhill.
Arthur Thompson, Esq., Redhill.
Mrs. and Miss Thompson, Redhill.
Mrs. Padwick, Redhill.
Mrs. H. W. Carter, Redhill.
The Misses Harper, Reigate.
Mrs. R. C. Grant, Merstham.
J. L. Barthorp, Esq., Lower Kingswood.
R. G. Macdonald, Esq., and Mrs., South Nutfield.
Miss C. Ward, Southsea.
Mrs. Jolliffe, Southsea.

DEPUTATION WORK.

The Secretary reported on recent deputation work, stating that the Rev. James Consterdine had again very kindly attended a drawing-room meeting for the Alliance which was convened by the Misses Wilson, at Southborough. The Secretary also stated that he had addressed drawing-room meetings kindly given by General and Mrs. Hatt Noble, and by the Rev. F. and Mrs. Baldey.

OBITUARY.

The death was reported of Lord Plunket, the Archbishop of Dublin, General Sir George Malcolm, and the Rev. Henry E. Brooke. The Council expressed their deep sense of the loss sustained by the removal of these attached friends of the Alliance, and they desired that their Secretary should address suitable letters of sympathy to the bereaved families.

In regard to the decease of the Archbishop of Dublin a resolution of sympathy was also adopted (and this will be found on another page of our present issue).

CAMBRIDGE CONFERENCE.

A communication was read from Mr. Spearing, the honorary secretary of the Cambridge Branch, enclosing the formal invitation to the Council to convene the

next Annual Conference in Cambridge, and this invitation was signed by the Committee already appointed, together with some other leading Christian people resident in and near the town, making a total of over forty names.

The Council expressed their gratification and their cordial acceptance of the invitation now received from Cambridge.

Jubilee Conference Volume.

Copies of the Jubilee Conference Volume, recently published, were laid upon the table, and the Secretary read letters received from the Bishop of Exeter and other friends, expressing in warm terms their appreciation of the contents of the volume.

Armenian Relief Fund.

It was reported that another sum of £80 had been received, through the Roman Committee, from the Italian Protestants for the relief of Armenian Christians.

Annual Cash Statement.

The Secretary presented the cash statement for the past year, as audited by Sir Wm. Willis and Mr. Seymour Scott. A letter from the auditors was also read, expressing their pleasure at the careful manner in which the accounts of the Alliance are kept.

Irish Branch.

The Secretary reported a contribution of £15 from the Irish Branch, forwarded by Mr. J. R. Fowler, the Treasurer. He stated that the amount was voted towards the general expenses of the British Organization. Mr. Fowler adds: "We regret that the finances of the Irish Branch do not allow us to forward a larger sum. Wishing you every success in the work of the Alliance."

DEPUTATION WORK.

On Monday, March 29, by the kind invitation of the Misses Wilson, a Drawing-room meeting was held at their residence in Southborough, the Rev. T. Graham, the Vicar, presiding. About forty members and friends of the Alliance were present. The Rev. Jas. Consterdine, who very kindly acted as deputation from the Council, gave a most interesting address, setting forth not only the principles of the Alliance, but giving an account of the work of the Society in various departments. He spoke specially of the persecuted Christians of Armenia, and the Stundists of Russia, giving details of their sufferings, and, at the same time, showing what steps the Evangelical Alliance had taken to bring them relief. A collection was taken in aid of the funds of the Alliance, and several friends present expressed the wish to become members.

On Wednesday, March 31, a Drawing-room meeting, kindly convened by General and Mrs. Hatt Noble, was held at their residence in Reigate, Surrey. A large number of ladies and gentlemen had accepted the invitation to be present, but owing to very stormy weather only about one half of these were able to attend. After the meeting had been opened with the singing of a hymn and prayer, General Noble, who presided, expressed the pleasure it gave him and Mrs. Noble to welcome friends who had braved the elements, and had favoured them with their presence. He referred to the period of several years which had elapsed since they had last held a meeting on behalf of the Alliance, and spoke of the wonderful changes which had taken place in the world even in that short space of time. There were opportunities now for spreading the Gospel in almost every country; and amidst the variety of Christian agencies of the present day he knew of none more valuable than the Evangelical Alliance, whose efforts had been directed not only to promoting Christian unity, but also to the defence of persecuted Christians in many lands. He would, however, leave details regarding this work in the hands of the Secretary of the Alliance, who had come to speak to them. Mr. Arnold briefly touched upon the principles and aims of the Alliance, and spoke of its Jubilee celebration last year, which, as the Chairman had observed, was a striking demonstration in itself of the power of Christian unity. The speaker then described some of the work of the Alliance which had now been carried on, by God's blessing, with so much success

during the past fifty-one years. He referred to the observance of the Week of Universal Prayer, and then gave details with regard to special efforts made on behalf of the persecuted and oppressed Stundists of Russia and the Armenian Christians. This work was of such a nature that much of it had to be kept out of public sight, and thus the Alliance was often misjudged; but nevertheless its efforts were continuous, and in many respects had been greatly blessed by God, even in Turkey and in Russia. General Noble thanked the Secretary for the address he had given, and assured him of the sympathy and prayers of those present, who had been deeply interested in the statements he had made. At the close of the meeting many friends gave their names for enrolment as members of the Alliance, and though no collection was taken, offerings were received towards the funds of the Alliance.

On Tuesday, April 6, a large number of friends assembled at the invitation of the Rev. F. and Mrs. Baldey, at St. Simon's Vicarage, Southsea, to hear an address from the General Secretary of the Evangelical Alliance. Mr. Baldey himself presided, and after a hymn had been sung and prayer offered, Mr. Arnold was at once called upon to speak. He briefly referred to the principles of the Alliance, and also to the celebration of its Jubilee last year. Touching next upon the Week of Universal Prayer, he gave illustrations of the great blessing which had rested upon this observance, especially in the mission field. Passing on to speak of the efforts of the Alliance on behalf of persecuted Christians, Mr. Arnold gave details regarding the state of things in Turkey and in Russia: he showed how persistently the efforts of the Alliance had been directed towards bringing influence to bear in favour of the persecuted Christians in these countries. Instances were given of success in this matter, though there was still much to be accomplished in both countries. At the close of the meeting a collection was taken in aid of the funds of the Alliance, and Mr. Arnold was warmly thanked for the interesting information he had given.

SOUTH LONDON BRANCH.

The monthly Social meeting of this Branch was held at the house of A. H. Grautoff, Esq., Clapham Park, on Friday evening, March 19, when two interesting addresses were given by Pastor Mascher, of Dresden, and Pastor Muston, from Sicily.

Pastor Mascher referred to the work carried on at Dresden, and the difficulties experienced owing to religious intolerance, and the severe penal laws in Saxony against religious work, except as authorised by the State.

Pastor Muston gave a detailed account of the work in Sicily, and after speaking of the Waldensian Church in earlier days referred amongst other matters to the sympathy of the present King of Italy, the hostility of the Romish Church, and to the difficulties caused by the illiterate condition of the adults in Sicily. He mentioned, however, as encouraging features the fact that two-thirds of the present workers in Italy and Sicily were natives, and the development of the missionary spirit, which led to the sending out missionaries to the Zambesi, to China, and to other places.

The meeting was concluded by some remarks from the Rev. F. A. C. Lillingston upon the addresses given.

CAMBRIDGE CONFERENCE.

It has already been announced in our columns that the Autumn Conference of the Evangelical Alliance will be held this year at Cambridge, on Monday, Tuesday, and Wednesday, Sept. 27, 28, and 29. We hope that many members of the Alliance throughout the country will make their arrangements to visit Cambridge at the time, and attend the meetings.

The following communication has been received by the Council, and the invitation has been warmly accepted:—

"*To the Council of the Evangelical Alliance, London.*

"We, the undersigned, residents in and near Cambridge, have learned with much gratification that it is proposed to hold the Fifty-first Annual Conference of

the Alliance in our town at the end of September next. We feel sure that Christians generally will give a cordial welcome to the members and friends of the Alliance who may assemble; and we will gladly do all in our power to make the Conference a success.—We remain, your faithful Servants in Christ."

The invitation is signed by the following:—

President of the Cambridge Branch—* The Rev. Principal HANDLEY MOULE, D.D.

Chairman of the Special Committee—* C. F. FOSTER, Esq.

Hon. Secretary—* J. SPEARING, Esq.

* The Rev. P. R. ALLNUTT.
* GEORGE APTHORPE, Esq.
* R. W. AYRES, Esq.
Dr. BURTON BROWN.
* T. CHILD, Esq.
* The Rev. JOHN DAVIDSON.
* The Rev. J. G. DIXON.
* The Rev. HALLIDAY DOUGLAS.
* The Rev. J. EAMES.
B. E. FORDYCE, Esq.
* The Rev. Dr. FORSYTH.
The Rev. H. J. FRY (Hardwicke Rectory)
A. GRAHAM, Esq., M.A.
* The Rev. C. H. HOCKIN.
* S. N. HOLMDEN, Esq.
T. F. HOLMES, Esq.
C. T. HOLT, Esq.
* JOHN JOHNSON, Esq.
* W. H. F. JOHNSON, Esq., J.P.
C. KERRIDGE, Esq.
G. LEVER, Esq.
Professor A. MACALISTER.
STEPHEN MANSFIELD, Esq.
* The Rev. F. C. MARSHALL (Wilbraham).
* R. J. MOFFAT, Esq.
* The Rev. Dr. MOULTON.
* The Rev. J. H. MOULTON.
The Rev. W. H. NORMAN.
J. NEAL, Esq.
* HUGH PORTER, Esq., J.P.
* D. E. PRATT, Esq.
* The Rev. C. J. PROCTOR.
* J. SANDERS, Esq.
* S. H. HARPER SMITH, Esq.
* The Rev. Dr. STOKES.
J. A. STURTON, Esq.
* The Rev. S. SYMONDS (Coton Rectory).
* The Rev. T. W. THOMAS.
J. ODELL VINTNER, Esq., J.P.
* C. B. WARRINGTON, Esq.
* The Rev. H. W. WATSON.

*** Those marked with an asterisk are members of the Special Committee for Local Arrangements.

IRISH BRANCH.

A MEETING of the Dublin Council was held on Monday, April 12. Paul Askin, J.P., Esq., presided, and the meeting was opened with reading the Scriptures and prayer by the Rev. W. Newman Hall, B.A.

Mr. H. B. Dawson reported that a special meeting of the Executive Committee had been held on Monday, April 5, to give expression to the sorrow and regret which was universally felt at the death of Lord Plunket, Archbishop of Dublin. At that meeting a resolution of sympathy was unanimously adopted, and a large and representative deputation appointed to attend the funeral of the Archbishop, which was to take place on the following day, when special accommodation was most courteously set apart for them at the funeral service in St. Patrick's Cathedral. The action of the Committee was cordially approved, and the resolution which they had drawn up was adopted, and directed to be placed upon the minutes as follows: "That we desire to express our deepest sorrow at the death of the Most Reverend Lord Plunket, Archbishop of Dublin. We feel that it is an irreparable loss, not only to the Church over which he ruled, but to the whole Christian community in our native land. We mourn the loss of a true patriot, who loved Ireland and sought her welfare through his whole career. His large-hearted sympathies and liberality of mind under the power of Divine Grace led him into warm friendship and fellowship with all who love the Lord Jesus Christ in sincerity, whether of his own or of other communions. His courtesy, kindness, and hospitality were extended to all. His gracious disposition made him beloved by all. Together with a large and tolerant charity he combined a fearless courage which led him to maintain resolutely his convictions of truth. We, as members of the Evangelical Alliance, especially remember with gratitude the part he took in promoting Christian union by presiding

each year at the meetings of the Dublin Christian Convention. 'A prince and a great man has fallen in Israel,' but our loss is his gain—to depart and be with Christ is far better. The Lord gave, and the Lord hath taken away, blessed be the name of the Lord. We tender to his sorrowing family our respectful sympathy in their great bereavement."

The Rev. Samuel Prenter, in accordance with notice, drew attention to the great and increasing desecration of the Lord's Day which was going on in the city and suburbs of Dublin. He thought the subject should be taken up by the Council, and he begged to move the following resolution: That this Council take into consideration the serious encroachments which are being made in this city and neighbourhood on the Lord's Day, and the urgent necessity not only to protest against them, but also to awaken public sentiment in such a way as will tend to counteract their demoralising influence.

The Rev. G. R. Wedgwood, in seconding the resolution, thought that he perhaps was the greatest sufferer. In his district, within the precincts of the city, a race-course had been established, and here on almost every Sunday throughout the year horse-racing, football contests, &c., were held, accompanied will all their attendant evils of betting, gambling, and drinking. They were attended by thousands, and were exercising a most pernicious and demoralising influence. Something had been done to check it, but he thought still more vigorous efforts were required.

The resolution was unanimously adopted. It was decided that a public meeting to protest against the evil should be held at an early day, and a special committee was appointed to make the necessary arrangements.

The Rev. D. Mullan submitted several important communications which had been received giving information of the great distress still prevailing in many towns and districts of Armenia, and expressing the hope that the valuable help already given from Ireland would be continued.

Mr. J. R. Fowler laid upon the table a copy of the recently published report of the Jubilee Conference of the Alliance, which he hoped the Council would accept for the use of the office.

The thanks of the Council were cordially given to Mr. Fowler for his kindness.

THE LATE ARCHBISHOP OF DUBLIN.

The death of Lord Plunket, the late Archbishop of Dublin, is in every way a serious loss to the Evangelical Alliance, as well as to his own Church and the Church of Christ generally. The late prelate was a man of wide sympathies and of tolerant spirit. He saw in the Evangelical Alliance the possibility of Christian union and co-operation on a broad and œcumenical basis, together with perfect freedom to maintain the most loyal attachment to his own particular Church. Thus it was that Lord Plunket delighted to manifest real brotherliness with all true followers of Christ. Being a man of warm sympathies it was only natural that he should feel most deeply stirred in regard to the great work of the Alliance in behalf of religious liberty, and the loss of such a friend will be keenly felt.

The following resolution has been unanimously adopted by the Council of the Alliance:—

> "The Council desire to place on record their deep sense of the great loss sustained, not only by the Evangelical Alliance, but also by the whole Church of Christ, in the removal by death of Lord Plunket, the Archbishop of Dublin. His Grace was one of the warmest friends of the Alliance, and was ever ready to give his great influence for the promotion of Christian unity and brotherly love. In matters affecting religious liberty and the defence of persecuted Christians he was foremost in the desire to render help; and his sympathy with the struggles of Protestant Christians in Roman Catholic countries led him to take a special interest in the Foreign work of the Evangelical Alliance. He was frequently found upon its platform, warmly advocating its principles and identifying himself with its efforts. The members and friends of the Alliance

who took part in the celebration of its Jubilee last year, will not readily forget the cordial way in which he entered into the proceedings.

"God has, in His infinite wisdom, seen fit to remove His servant from an earthly sphere of great influence and usefulness to a nobler service above. While desiring to bow with devout submission to the Divine will, the Council would express their Christian sympathy with the members of the late Archbishop's family, and assure them of their prayers that the comfort and consolation of the Holy Spirit may be the blessed experience of those now suffering sore bereavement."

We have gleaned from *The Record* the following particulars regarding the late Archbishop:—

"It was on the death of Dr. Samuel Butcher that Lord Plunket was elected to the premier bishopric of Meath. On his elevation to the episcopate the degrees of B.D. and D.D. were conferred upon him; and later, in 1888, he was made an honorary LL.D. of Cambridge University. Deeply interested and active in the work of the Church of Ireland, his own diocese claiming his untiring energies, he yet was a frequent visitor to England, where his presence was felt as a distinct evangelical power in the Church Congresses which he attended. His choice as Archbishop of Dublin, on the retirement of Archbishop Trench in 1884 was very popular. English Evangelical Churchmen welcomed the appointment with considerable enthusiasm. Lord Plunket had endeared himself to them by 'his absolute loyalty to reformation principles, and his firm and bold exposition of spiritual truth.' Elevated to this responsible position, he at once became a distinct spiritual force in the Church of Christ at large. The robustness of thought and independence of mind which characterised the deceased Archbishop made him widely respected. 'His wise counsel, sound judgment, and sympathetic tact won for him a leading position in the synods of the Church,' while his strong Protestant opinions made it possible for him to take wide and comprehensive views of the general character of the work of his diocese.

"In England, Lord Plunket will be known chiefly as the champion of the cause of the Spanish Reformation. He took the lead of the movement in England, associating himself with the Spanish and Portuguese Church Aid Society, and contributed largely to the work from his own purse. His zeal and energy in this movement aroused the opposition of the extreme section of High Churchmen in England. However, after much labour and numerous disappointments, the Archbishop, accompanied by the Bishops of Clogher and Down, 'visited Madrid in 1894, attended the Synod of the Reformed Church, and consecrated Senor Cabrera as first bishop of the Reformed Church in Spain.' It is only right to add that Lord Plunket had the sympathy of the whole of the Irish bishops, with perhaps one exception, in the debate which the Archbishop's action provoked in Convocation."

ECHOES OF THE WEEK OF UNIVERSAL PRAYER.

PERSIA.—*Oroomiah.*—In a letter received from the Rev. W. A. Shedd we have the following particulars regarding the Prayer Week: "This year, after much thought and with a good deal of hesitation, we decided to make a change in respect to the Week of Prayer. The people here, of course, keep the old style calendar, and hence Christmas falls on Jan. 6 (new style). The Nestorians, unlike the Armenians, celebrate Christmas on Dec. 25 (old style). This has been a source of distraction to the Week of Prayer; and so this year our churches generally kept the week following the regular one. This had one advantage to us missionaries. It enabled us to have services in English, which were attended by a number of English-speaking natives, and were to all of us a season of great refreshing. It is not often that we are able to take for ourselves such a time. The Churches all had meetings during the following week, using the topics suggested by the Evangelical Alliance. This year the blessing received was one of quickening and deepening of the life of the Church, with the reclaiming of many backsliders, rather than the

ingathering of the unconverted. The latter blessing has also come in some cases; and, indeed, not a few, especially in meetings following the Week of Prayer."

INDIA.—*Hoshangabad.*—Mr. Samuel Baker writes: "We kept the Week of Prayer from Tuesday, Jan. 5, on to the end except Saturday evening. . . . Some of the native Christians met in our drawing-room; when I could I was with them, otherwise they met without me. Wednesday is our mid-week service, and the subject was taken up in it, and on Sunday, Jan. 10, the subjects we had prayed about were referred to. I feel as though God blesses more the years we keep the Week of Prayer. He has been blessing us since the beginning of this year."

TIERRA DEL FUEGO.—*Tekenika.*—From the Rev. Peter Pringle's letter, received from this remote missionary station, we cull interesting details of the Week of Prayer. He writes: "We have had a quiet soul-strengthening time during the past week. God has blessed His own Word, and given us renewed zeal and energy for another year's work in His glorious service. We have daily . . . sought to mingle our praise and prayer with a real desire to glorify God. . . . Probably we are the farthest south of any of those who have thus unitedly, at your invitation, gathered round the Mercy Seat. . . . Nowhere, it seems to us, can there be more uphill work than amongst the Fuegians—degraded, lustful, without common decency, and void of all that goes to the making of men. . . . But their souls are precious in the sight of God, for He willeth that all should come to a knowledge of Him. . . . A season, then, of universal and united worship and supplication to Almighty God gives us just that impetus we need, raises our drooping spirits, spurs our zeal and stimulates our flagging energy."

DENMARK.—*Aalborg.*—In order to form an idea for themselves of the result of the annual International prayer-meetings at the beginning of this year, held in the Free Church of Aalborg, of which the Rev. J. Madsen is pastor, the elders encouraged a few amongst the members to rise and give their own testimony about their experience at the close of the week. This was done at the Sunday Evening Service. Many testified to the great blessing they had received. One member remarked that he "had never before seen such great blessing in a prayer-week as during this week." Another said: "A glorious week has this surely been in Aalborg, and more glorious to God Himself, Who is able also to give us fruits of our work in the salvation of souls."

CONTRIBUTIONS RECEIVED FROM MARCH 17 TO APRIL 14, 1897.

	£	s.	d.
General J. G. Touch	1	1	0
E. C. E. Cole, Esq., and Mrs.	1	0	0
W. R. James, Esq.	0	10	0
Dowager Lady Abercromby	1	1	0
Mrs. Green-Armytage (don)	0	10	0
Rev. C. D Snell	0	10	0
D. W. Wright, Esq., and Misses	0	10	0
Mr. Geo. Cook	0	10	0
Mrs. Barker (2 yrs)	1	1	0
Mrs. Lyon	1	1	0
Rev. J. Stonehouse	0	10	6
G. W. Paine, Esq.	1	1	0
Mrs. and the Misses Eldridge	0	10	0
E. Roche, Esq.	2	2	0
W. A. Wace, Esq.	0	10	0
T. C. Gibson, Esq., and Mrs.	0	12	6
Mrs. Hewett	0	10	6
F. Moser, Esq., and Miss	1	3	6
Miss R. Willcox	1	1	0
Rev. J. M. Laycock (2 yrs)	1	1	0
Miss Burmester	1	1	0
Mrs. Merritt	0	10	0
General Heath	1	1	0
Geo. Barbour, Esq.	2	0	0
Mrs. Leslie	1	1	0
Baron Paul Nicolay	1	0	0
Mrs. Court (2 yrs)	2	2	0
Miss Evill	1	1	0
Rev. Dr. and Mrs. Wm. Boyd	1	1	0
Mrs. Batten	1	1	0
Mrs. Bray	0	10	6
J. J. Barstow, Esq.	1	1	0
Miss Hooper and Miss Raymond	0	5	0
Ditto, "In Memoriam H. E. B."	0	5	0
Miss and Miss W. A. Harrison	0	10	0
Cambridge Subscn., per J. Sharing, Esq.	0	5	0
Liverpool Subscns., per Rev. S. Hawkes	2	3	10
Eastbourne Subscns., per Rev. C. B. Cooper	3	19	6
Forres N. B. Subscns., per Miss Black	0	15	0
Offering at Drawing-Room Meeting, Reigate, per General and Mrs. Noble	2	3	6
Balance of coll. at Drawing-Room Meeting, Southboro', (the Misses Wilson's), per H. Vere Penrose, Esq.	2	16	0
Collection at Drawing-Room Meeting, Southsea, per Rev. F. Baldey	5	5	0
Sums under 10s.	4	3	0
WEEK OF PRAYER FUND.			
Sir Geo. Williams	10	10	0
Balance of Collection at United Prayer Meetings—			
Aldershot, per Rev. E. Hewitt (omitted in April number)	0	5	2
Teignmouth, per Rev. S. J. Thorpe	0	3	6
SPECIAL FUND FOR PERSECUTED CHRISTIANS.			
Mrs. E. Roche	3	0	0
ARMENIAN CHRISTIANS' RELIEF FUND.			
Mrs. Rotton (for Mrs. Behesnilian's Orphanage)	2	2	0
Evangelicals in Italy, per Central Committee of Rome pro Armenia, per Rev. H. J. Piggott	85	0	0
N. S. W. Branch, per Rev. T. S. Fornalth	1	0	0

Alliance House, 7 Adam Street, Strand, London, W.C.

*** Remittances may be made payable to the order of the General Secretary (Mr. A. J. Arnold), or to the Treasurer.